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THE
Nonconformist and Independent.
THURSDAY, AUGUST 5, 1880.

THE RIGHTS OF PATRONS AND THE WRONGS OF CONGREGATIONS.

AMONG other indications that the Church of England will presently be disestablished is this, that the principles on which its establishment rests are being, one by one, assailed or abandoned by its own members. No section of Churchmen is satisfied with the working of the existing system, and there is no general agreement as to the changes required to put an end to what are now admitted evils. What is defended as a whole is practically surrendered piecemeal, and there is hardly a charge made by Liberationists which may not be sustained by the frank admissions, or the passionate protests, of Churchmen. The growth of Ritualism has made the Act of Uniformity hateful. The working of the Public Worship Regulation Act has weakened the parochial principle, and almost destroyed the idea of coercion as a means of clerical discipline. The sale of livings has at length shaken faith in the patronage system; while the mode in which patronage is sometimes exercised excites anger and alarm. The Burials Bill is just now exerting a similarly disturbing influence, and those who once insisted that bishops should sit in Parliament, to maintain the political interests of the Church, now call for their ejection from the House of Lords, as being its betrayers, rather than its friends.

The case of St. Peter's, Bournemouth, which is at present the topic of bitter articles and letters in the Church journals, as well as of local agitation, is the latest illustration of this disintegrating tendency, as well as the latest proof of the intolerable irksomeness of the fetters which at one time were worn with absolute complacency. There is nothing new in the case, though the facts are rather more striking than usual. Sir GEORGE MEYRICK, the patron, has simply done what thousands of patrons have been doing for centuries; but Church of England congregations are not disposed to submit to what was quietly borne by their fathers. Their greater earnestness and sensitiveness, the growth of individualism, and the desire to share the freedom enjoyed by unestablished bodies, have told with perceptible effect; and, though the effect is sometimes disagreeable, the general result may be admitted to be satisfactory and hopeful.

The late Vicar of St. Peter's is described as having not merely built a grand church, with several affiliated churches, schools, and parsonages, but as having, by his extraordinary power, done much to transform Bournemouth from a seaside village to a first-rate watering-place. His achievements were a triumph, not of Ritualism only, but of voluntaryism; for the endowment of the living is but trifling, and all the money expended has been raised as though there were no such being as a patron, or such an institution as an Establishment. But the whole system of St. Peter's, of which its adherents are justly proud, hung upon the life of Mr. BENNETT, the Vicar—as they have just discovered to their great dismay. The patron is an Evangelical, and when that life closed, he appointed as the new Vicar, if not a very Low Churchman, a clergyman—Prebendary HARLAND—who was not nearly high enough for the congregation of St. Peter's. And he did so in the face of their request that he would appoint the late Vicar's son as his successor—a request to which, the *Record* tells us, he declined to accede, lest it should establish a precedent "in favour of interference on the part of the congregation with the rights and responsibilities of *the patron*." A thousand persons memorialised the Bishop to interfere, which, of course, he could not do; though he declined to exercise his authority to prohibit some practices which he considered to be illegal. Mr. HARLAND, however, appears to have been unwilling to exchange the peace of Colwich for the strife at Bournemouth, and therefore abandoned the incumbency before his induction.

The patron, however, was not to be baulked, and so he has now appointed Bishop RYAN, of Bradford, who is, we should think, of a lower type of Evangelicalism than Mr. HARLAND, and the patron has expressed to the aggrieved congregation his thankfulness at having been able to obtain for them "such an able and excellent man." "Able and excellent, no doubt," exclaims the chairman of an indignation meeting, but "his opinions on religious subjects are diametrically opposed to our own," and he "may probably uproot all that we hold most dear, and may entirely deprive us of those aids to spiritual life and personal religion which we have been taught to value most deeply." Bishop RYAN, however, has no idea of following the example of Mr. HARLAND, and will pay no heed to the earnest prayer of the congregation that, "in the name of the Gospel of peace" he will withdraw his acceptance of the vicarage. In fact, "My Lord Bishop"—as the "returned colonial" is improperly styled—has, in a very curt and dry letter, declined to receive a deputation from the remonstrants, and states that—

> As everything connected with that nomination has been settled in due form by the patron, the Bishop of the diocese, and myself, I do not see the advantage of so unusual a course, and I must beg leave to say that the approach which has been made, in letters addressed to me, to something like an attempt at intimidation, seems to me to be highly reprehensible.

Everything has been settled by the patron, the Bishop and the Incumbent, and the congregation are as much ignored as though they were sheep grazing in Bournemouth churchyard! And their chairman ruefully states: "As we have no veto on the appointment, we appeal to the Christian feelings and sense of propriety of all good Churchmen, and claim their prayers and sympathy in our present trouble."

The appeal is not made to *our* sympathy; but we nevertheless can, and do, sympathise with the Bournemouth Ritualists in their distress at the discovery that the patronage system has left them in a position of ecclesiastical serfdom. During all these past years they have been improving the patron's property, and now they are rewarded by the exercise of his rights in, what the *Guardian* considers, so rash and arbitrary a fashion, that private patronage will soon be distroyed, if it be often dispensed in a similar manner. But candour obliges us to point out that there is a good deal to be said on the other side, and that some sympathy is due to other parties than the distressed congregation of St. Peter's.

Do these last forget that they are now enduring exactly the same hardship as is inflicted on Evangelical congregations whenever a High Church patron exercises his rights for the advancement of his own views, and for the repression of those whom he regards as opponents? Not long ago the Low Churchmen of St. John's, Richmond, were dispersed by a process which was simply the obverse of that adopted at Bournemouth, and then the Ritualists upheld the law and scoffed at the sufferers. It may be replied that a wrong was done in both cases; but would not the principle which underlies the whole system of private patronage have been violated, if the two congregations had had their own way, instead of the patron? For, as the Rev. G. R. PORTAL admits, in the *Spectator*, "to allow a veto to the congregation would virtually be to give them the patronage"; and of what value would patronage rights be if they were to be exercised, not by the patron, but by the people?

What the Bournemouth protesters are really insisting upon is, that they should possess the same rights as Congregationalists in the matter of the choice of ministers. In the same way Mr. PORTAL is really enforcing a principle of Congregationalism when he says that "it is a flagrant violation of the rights of conscience that a congregation, or a parish, should be entirely at the mercy of the incumbents as to their teaching and mode of worship." Mr. PORTAL also observes that, while Nonconformists are no longer compelled to attend worship to which they object, "the same freedom is denied to the members of the Establishment"—which is, in fact, Nonconformist sentiment, and not what is consistent in a supporter of Establishments. Then he asks, "What can be more unfair than that the partisan of one school should be able to force his views upon the partisans of all the other schools within a geographical area called a parish?" Unfair it may be; but that is the once much-extolled parochial principle, which is a corner-stone of the Establishment. Further, this eye-opened clergyman inquires—

> Is it wise, is it true conservatism, to force religious persons who feel deeply on the points which distinguish one school of thought from another, to look forward to Disestablishment as their only hope of deliverance from an intolerable tyranny? Surely Mr. Carvell Williams himself could scarcely suggest a more admirable course, in the interest of the Liberation Society.

Well, what is his own remedy? It is

> To allow to those who are dissatisfied with the worship or teaching in their parish church the same power collectively which they have now individually, of establishing a private service of their own, with a clergyman of their own choice. The clergyman of the parish would continue to minister as before to all who chose to accept his ministrations, whether at home or in church.

Elsewhere he proposes that the malcontents should either worship "in an extra-parochial chapel, licensed by the bishop, and maintained by themselves," or that arrangements should be made for "services of different types at different hours"—which last is the suggestion of the *Spectator* also.

Does the question never occur to the authors of these novel panaceas for what are now felt to be intolerable evils—what is the use of an Establishment if all the conditions which have hitherto characterised it are, one after the other, swept away? An Establishment which does *not* establish, but leaves everybody to choose his own worship and minister, and to supply the means of maintaining both, does not deserve the name. The old ideas of State-Churchism had about them a unity and a distinctness of aim which gave the system a certain degree of force and of dignity. One creed; one form of ritual; every clergyman working within his own bounds; funds provided from public sources for his maintenance, and for the repair and services of the church in which he ministered; schism regarded as the sin, and unrestrained freedom as the licence and weakness, of Nonconformity—all this we could understand, because one principle ran through the whole. But modern Anglicans are seeking to destroy the ancient ecclesiastical landmarks, to abolish the old legal restraints, to secure the liberty which has hitherto been possessed only by unestablished bodies, to prohibit Parliament, judges, patrons, and even bishops from interfering with the wishes and the self-chosen ways of congregations and even of individuals. Thus they want both to "eat their cake and have their cake"—to have the property, and the prestige, and the caste distinction, which belong to Establishment; while everything else belonging to the institution is swept out of existence. Well! let us be patient. Their eyes are fast opening to the undesirableness of their present position, and presently they will see how irrational is the new system which they are vaguely shadowing forth. Or, if they do not, a sensible British public will; for it will feel Disestablishment to be more than ever a necessity when it is gravely proposed to legalise chaos, and to call it establishing religion by law!

HULME TRUST.—II.

WE have already seen what was the real nature of the foundation known as Hulme's charity. We have seen that it was purely and simply an educational endowment, intended to promote and advance the cause of the higher education generally. We come now to consider the question of the administration of the charity. How, we proceed to ask, has the charity been administered, and how have the trustees dealt with the funds that have from time to time been at their disposal? The answer is not far to seek. The administration of the charity has been nothing less than a public scandal, especially during the present century. For it is one of the most remarkable features in the history of the charity that it is during the present, and not during the last, century that the intentions of the founder have been most widely departed from.

That this is so will be seen at once from the following brief summary of the history of the trust. At first, and for some little time, it would seem that the exhibitioners received an annual allowance of £10. As time went on, this sum was raised to £60, the number of exhibitioners being limited, as at first, to four. The property, however, continued to improve in value, and in the year 1770 the trustees came to Parliament asking for an increase of their powers. As a consequence, an Act of Parliament was passed enabling them to grant building leases of the charity lands situate in Manchester, and giving them power to increase the number of exhibitions to ten, and to raise the annual allowance of each exhibitioner from £60 to £80. This was the first Act of Parliament dealing with the trust.

In the year 1795 the trustees obtained a second Act of Parliament, which enabled them to convey in fee or make long leases of the trust estates, and which further empowered them to increase the number of exhibitioners to fifteen and the annual allowance of each exhibitioner to £110.

Still the trust continued to increase in value, and to increase to such an extent that by the year 1814 the proceeds arising therefrom, exclusive of the interest on savings, amounted to the annual sum of £2,502 16s. 8d., while the savings themselves amounted to £23,700. Accordingly the trustees applied for a new Act, and they did not apply in vain. They now acquired power to raise the allowance to £220 per annum, to provide rooms and lodgings in Oxford for the accommodation of the exhibitioners rent free, and to pay to a lecturer in divinity, to be nominated by the principal of Brasenose College, such an annual sum, not exceeding £150, as they might think fit. By this Act, moreover, the trustees, who were now for the first time incorporated, were directed to increase their number by co-optation to twelve, and the nominators were empowered to nominate undergraduates as well as graduates to the exhibitions. Up to this time the action of the trustees, if it had not been perfect, had been at least tolerable. There had been no gross and flagrant violation of the intentions of the founder, though the value of the exhibitions had, doubtless, been unduly raised, and though they had not been confined, as they ought, to some extent, at any rate, to have been confined, to the class of *poor* bachelors for whom they had originally been intended. Still, as such things go, it would hardly be fair to say that any very gross abuses had been as yet allowed to creep into the administration of the charity. The subsequent history of the charity, however, tells a very different story. In the year 1827 we find the trustees once more coming to Parliament for a new Act to enable them to deal with the surplus funds at their disposal. These funds at that time amounted to £42,203 0s. 4d., yielding an annual interest of £1,658 19s. The trustees sought and obtained power to apply the existing and future accumulations to the purchase of advowsons or othe

ecclesiastical benefices, provided that a surplus of £20,000 should be left at the least, and that not more than £7,000 should be expended on any one advowson. The right to present to these benefices was vested in the trustees, and if they failed to exercise their right within five months after a vacancy had arisen, the appointment was to lapse to the Bishop of Chester, out of persons who had been exhibitioners. The trustees were also empowered to spend money in the erection and improvement of parsonages, but not more than £700 was to be spent on any one benefice.

The last and worst of all the Acts relating to the trust was that of 1839. By this Act it was provided that the accumulated fund might be reduced to £5,000, and that the remainder and the future surplus might be laid out in purchasing advowsons and in endowing the benefices of which the advowsons had been already purchased.

In this way it has come about that a very large amount of the funds of the trust has been utterly and entirely misappropriated. That the founder not only did not contemplate, but virtually forbade, any such application of the funds of the trust as has actually taken place is made clear by the words of the will to which we have before referred, "My mind and will being that noe such batchellors shall continue to have anything of this my exhibition but only for the space of four years, to be accompted from the time of such degree taken."

The endowment, in short, was meant to be a strictly educational endowment. It has been treated as if it were in part an ecclesiastical endowment. It was intended to benefit men of all professions and of no profession. It has been treated as if it were meant in some special degree to benefit the clergy and teachers or students of divinity. What, then, we ask, is the proper remedy for the abuse of which the trustees have beyond question, under the cover and with the sanction of successive Acts of Parliament, been guilty? The remedy is plain. What Parliament has done Parliament has the power to undo. It has sanctioned the misappropriation of the funds of a public charity. It can undo its own work and restore to their proper use funds that have been so clearly and manifestly misapplied. It has given the trustees power to purchase advowsons; all that it need now do is to give them power to sell them again. When that is done it will be time enough to consider how the additional sum of money that will then be at the disposal of the trustees can be best applied to promote the objects contemplated by the founder. In the meantime there remains a considerable surplus over and above what has been spent upon advowsons that is available for educational purposes. It is this surplus that the schemes of the Charity Commissioners propose to deal with, and to deal with, as we shall see on another occasion, in anything but a satisfactory manner.

We had expected to be able this week to give some information relative to the probable course of events in connection with the Burials Bill, inasmuch as Mr. Gladstone had fixed last Monday to receive a deputation of Liberal M.P.'s on the subject. As the Premier's illness has set aside that arrangement, Lord Hartington has now been asked to receive the deputation. We may add, that among Liberals opinion is divided as to the policy of pressing the Bill at this late period of the Session. Some think that there will be a great advantage in getting the main principle of the Bill sanctioned by Parliament, even if it be imperfectly applied. Others, on the contrary, are of opinion that it will be wisest to try and pass a better measure than the present next Session. A similar divergence of opinion is found among the supporters of the Established Church. Canon Trevor and a number of the fanatical clergy are hopeful that if the Bill can be escaped this year "there is a good chance of defeating it altogether." On the other hand the *Guardian* expresses "a decided hope that the question may be settled without further delay." Our contemporary is evidently ready to abandon the "amendments" introduced into the original measure during its passage through the House of Lords; but the eagerness under these circumstances to defy "Nonconformist jealousy" by the retention of the reference to Convocation is inexplicable if the idea that "clerical ascendancy" may be thereby promoted is as fallacious as it is represented to be. "The House of Lords," concludes the writer, "in adopting the Bill, absolutely refused to consider it as a measure of that hostility to the Church which the Liberation Society represents. We believe that the great majority of the House of Commons will look at it in much the same light. Hence the Government, as it will certainly bring on itself discredit, may possibly incur disaster if it should show itself weakly amenable to pressure from a party as irreconcilable on these matters as Mr. Parnell and his faction on the Irish question."

The elections to the Councils-General on Sunday last afforded a fair opportunity for testing the effect produced on the mind of the French nation by the action of the Government in putting in force a law long in abeyance—but unrepealed—for the expulsion of the Jesuits from French soil. Bearing in mind that in that country Roman Catholicism is the professed religion of thirty-five out of thirty-six millions of the population, that the priests have of late done all in their power to identify it for weal or woe with Jesuitry, and that a large part of the education of the country has been for many years under the control of the followers of Ignatius Loyola, it might naturally have been supposed that the menaces of which the advocates of Clericalism were so prodigal would have been followed by consequences of considerable embarassment to the State Executive so soon as the views of the people found opportunity for Constitutional expression. The verdict has been delivered, and a Paris paper thus interprets it: "The distinguishing character of the elections was that they were anti-clerical." More than two hundred seats have been transferred from the Legitimist, Orleanist, and Bonapartist allies of Clericalism to the Republicans who will now outnumber, in the proportion of two to one, the total of the combined opposing factions. Evidently there is not much hope entertained of a practical reversal of the decrees by the proceedings which have been instituted in the law courts, for it has been found necessary to arrange that the schools, when re-opened in October, are to drop their titles of St. Ignatius and the Immaculate Conception, the trust being professedly vested in a "Society of Fathers of Families," with a lay board of directors. Their perverted history and demoralising casuistry will thus still be perpetuated in the country, although large numbers of the fraternity have found it necessary to seek abiding places in Protestant lands—most of the Roman Catholic countries still manifesting a very decided repugnance to closer association with them.

A writer in the editorial columns of the *Record* has taken upon himself the task of discrediting the statistics of religious accommodation arrived at by the painstaking labours of Mr. Horace Mann, aided by the entire staff of census enumerators. In what manner he is fitted to pronounce upon such a question his lucubration sufficiently makes manifest. Again and again he speaks of "ten years ago," as fixing the date of what he calls "the singular misadventure in statistics," and ignorantly or dishonestly, he essays to diffuse the notion that "those who manipulated it preferred to gather their return from attendance at religious service on the Sunday evening; this was taking Dissent at the flood, and the Church at the ebb of the tide, as far as was possible." Of course we need hardly remind our readers—for we quoted the returns a fortnight since—that the attendance was registered at the morning, afternoon, and evening services—those figures showing that, of every 100 sittings belonging to the Church of England forty-eight were occupied in the morning, thirty-six in the afternoon, and only sixteen in the evening; while of every 100 sittings among Protestant Dissenters forty were occupied in the morning, twenty-six in the afternoon, and forty-five in the evening. It is much more to the purpose to suggest a remedy for this contrast than to misrepresent the facts, and we certainly concur in the conclusion that an arrangement by which the churches are closed during the fashionable dinner-hour is better adapted to retain the Church of England "as a luxury for the great and rich" than to win "the loyalty and the sympathy of the masses." The strange part of the matter is that it should have taken so many years to bring home such a thought to the clergy of the State Church.

In another column will be found a second article illustrative of the facts connected with "Hulme's Trust," some details of which were supplied in our last impression. It will be satisfactory to our readers to learn that steps are being taken in the matter. A deputation has arranged to wait on Lord Spencer and Mr. Mundella to-morrow, to request that the schemes of the Charity Commissioners may be revised with a view to amendment, so that not only may the principles of religious equality be recognised, but the purpose of the "pious founder" of this strictly educational endowment be more effectually advanced.

The affairs of Guy's Hospital furnish a subject for anxiety to those who are desirous that this princely endowment should be strictly appropriated to its legitimate object—the restoration of the sick to convalescence. Dr. Moxon gives expression to a widely-extended sentiment when he protests against this institution being perverted into "a petty engine for the diffusion of High Church feelings and motives," for the furtherance of "a religious sentiment which is acceptable only to a small, though aggressive, section of the people." In reply to an inquiry by Mr. Puleston, in the House of Commons, on Thursday, the Home Secretary unmistakably indicated the duty which devolved upon the governors to investigate the entire subject, with a view to remedying a state of affairs calculated to impair the usefulness of the institution. It remains to be seen whether the hint will be taken, before the control of Parliament has been much more efficaciously evoked.

The School Boards and "Half-Timers."—A deputation, consisting of representatives from the Manchester, the Salford, the Ashton-under-Lyne, and several other School Boards, had an interview with Earl Spencer, at the Privy Council Office, on July 28th, on the subject of the new Government Bill for amending the bye-laws respecting the attendance of children at school under the Elementary Education Act. Mr. Jacob Bright, M.P., introduced the deputation, who objected principally to the fourth Clause of the Bill, which would render those who engaged children under thirteen years of age, unless they had obtained a school certificate of efficiency, liable to penalties. Under the Manchester bye-laws there was a half-time exemption for children who had passed the third standard, and full exemption for those who had passed the fifth. Manchester had 1,887 "half-timers," and with those at Salford they had altogether 2,516 "half-timers," 56 per cent. of whom were below the third standard; or, in other words if the Bill passed, 1,408 of the number now at work would be deprived of what they earned. The effect of the new clause would be to throw out of employment children, most of whose parents would then have to go to the workhouse. By narrowing the field of labour, too, the difficulties of employers would be increased. Earl Spencer said one of the objects of the Bill was to enable the authorities of districts, by means of bye-laws, to meet the requirements of employers and parents, and have a standard which would allow of children, after they had passed it, going to work without having great difficulties to contend with. In his opinion the discretion of the School Boards would not be affected. The representations made by the deputation would, however, be well considered.

Correspondence.

CONVOCATION AND THE RELIGIOUS CENSUS OF 1851.

To the Editor of the Nonconformist and Independent.

Sir,—The characteristic attempt of the bishops and clergy of the province of Canterbury to discredit the Religious Census of 1851 is wanting in just those elements of proof which were necessary to its success. After making allowance for errors of detail which are incident to all large and complicated statistical computations, the evidence bearing on the Census obtainable from various sources is overwhelmingly in favour of its general reliability. I have myself found errors in it, as I have also in the figures of more recent census returns; but I have satisfied myself by numerous investigations and comparisons that, as a *whole*, it is reliable and correct.

The Archbishop of Canterbury impugns the correctness of the returns in the Religious Census because they were not fortified by the legal right to inflict pains and penalties. But surely this is an argument which, if it were admitted, would cut both ways. Assume, for the sake of argument, that denominational zeal, unrestrained by threats of penalty, would be likely to show itself in exaggerated returns of sittings or attendances: then, surely, the side which showed a preponderance over the other would be the one which would offer the greatest opportunity for exaggerations to tell in its favour. According to the returns of 1851, that side was the Established Church.

On the other hand, if the Archbishop contends that, on account of any real or supposed want of authority in obtaining the returns, they are unreliable through *defect of information* which would otherwise have been furnished, and which was necessary to their completeness, we can appeal, in confutation, to the testimony of facts on record. In your article last week, you quoted words from the official report testifying to "the abundant evidence of the hearty co-operation of the clergy and the ministers of all denominations in this voluntary labour." The evidence furnished by the returns themselves is in a similar direction. Table A, p. clxxviii.—ix. of the appendix to the Official Report, compared with Supplement 1. p. clxxxi., shows that out of the various places of worship, which were of course known and recorded by the local enumerators, complete returns were sent in for more than twelve-thirteenths, thus making it easy to estimate with accuracy the sittings in the small minority not fully returned. Supposing these defective returns to have operated in the final computation to the detriment of those bodies to which they referred, then, all things being equal, that side which had the most of them would suffer the greatest injury. The returns show that only two-fifths concerned the Established Church, and three-fifths related to the Free Churches. So that here again the advantage, if any, would clearly be on the side of the Established Church. But, as a matter of fact, careful averages were struck for the places of worship of each separate body. For the Established Church 377 additional sittings were reckoned for every defective return; and for the non-established Churches the estimate varied according to denomination, giving 240 sittings per chapel if all were taken together. The small proportion of defective returns received cannot, therefore, have appreciably affected the final result.

In your last issue you refer to more recent evidence, tending to establish the conclusions which followed from the Census of 1851, and, therefore, to be taken as collateral evidence in favour of its general accuracy. The particular reference was to the returns of 125 cities and boroughs, published in the *Nonconformist* in 1872—3. Evidence in a similar direction is furnished by the results of inquiries into the accommodation for public worship in the counties of Derby and Notts, undertaken chiefly for evangelistic purposes, and published by me in 1876 and 1878.* Notwithstanding some clerical errors relating to Nottinghamshire in the Census of 1851, which were pointed out in my returns, the general conclusions resulting from the inquiries made were quite in harmony with those of that Census, showing, among other things, that the conditions which then governed the relationship of the Established to the non-established Churches still continued to operate, and had gathered increased force. The relative positions are summed up in the following extract from the returns relating to Nottinghamshire, p. 83:—

Looking back to 1851 it appears that down to 1876 the Established Church increased her sittings in Derbyshire by nearly 16,000, and in Notts has added to the present time about 13,000, or a total of nearly 29,000. The Free Churches have similarly increased their sittings in Derbyshire by about 39,000, and in Notts by nearly 22,000, or jointly, by about 61,000. But, together with this numerical increase, the Established Church has retrogaded upon her former relative position in each case; whilst the Free Churches have similarly progressed in relation to their former standing. Out of every hundred sittings provided by all bodies, the Established Church provided four less in Derbyshire, and provides two less in Notts, than she did in 1851; whilst the Free Churches have gained four sittings in Derbyshire, and two sittings in Notts. Over the joint area the Established Church has lost three sittings per hundred, and the Free Churches have gained three sittings per hundred in relation to their respective provision in 1851. At that time the Church of England provided forty-seven sittings, and the Free Churches supplied fifty-three sittings; now the Church of England provides forty-four sittings, and the Free Churches supply fifty-six sittings out of every hundred that exist.

* "The Churches in Derbyshire; or, Provision for Public Worship in the Country Districts;" and "The Churches in Nottinghamshire; or, Provision for Public Worship in the Midland Districts." London: Bemrose and Sons, Paternoster-buildings.

The figures relating to the Established Church, upon which the above conclusions are based, were obtained entirely from the returns published in the respective Diocesan Church Calendars for the years to which they refer, supplemented, in any doubtful case, by direct inquiries from the clergymen most nearly concerned. They ought not, therefore, to be open, on the part of Churchmen themselves, to the charge of inaccuracy. Moreover, the returns for every separate place of worship, Established or non-established, included in the whole computation, as above, are distinctly specified in the tables, so that their correctness, or otherwise, is capable of proof. Hence it is difficult to see how the accuracy of the present conditions relating to the Established Church, which the returns reveal, could be seriously called in question. And if that is the case what becomes of the charge of inaccuracy vaguely made against the Census returns of 1851, *with which they harmonise?*

Thus from various directions testimony is forthcoming corroborative of the general accuracy of the returns and conclusions of 1851; and there is little doubt that the same result will follow wherever the matter may be fairly put to the test. Convocation will find that it cannot successfully impugn the conclusions of the Census of 1851, without first repudiating existing Church returns of later date, put forth on Church authority. Is this why the Church Calendar for the diocese of Canterbury, over which the Archbishop presides, is exceptionally silent on the question of Church accommodation?

But the manifest unreality and inconsistency of this partisan attack upon the Census of 1851 is evident from the fact that those who make it will not consent that the matter should be fairly tested by a repetition in 1881 of the enumeration, with the full authority of Parliament, and under those very conditions the absence of which they pretend to have been fatal to the accuracy of the former Census. If they had confidence in their own case surely such a Census would be the very best thing to serve their own purposes.

I am, Sir, yours faithfully,

GOODEVE MABBS.

Shepherd's-bush, August 2nd, 1880.

NONCONFORMISTS AT THE UNIVERSITIES.

To the Editor of the Nonconformist and Independent.

SIR,—The autumn is approaching, bringing with it the commencement of another academical year, and the entry of a fresh generation of undergraduates at Oxford and Cambridge. As many of these will certainly be Nonconformists, and some of them will probably be among your readers, a word of caution may well be given, in your columns, upon that all-important subject —*the choice of a college.*

Too often a Nonconformist puts his trust in the abstract fact that the Tests Act has, on paper, given him a theological protection in all the colleges of Oxford and Cambridge; and consequently allows the most trivial circumstances to direct him in choosing the college at which to enter himself. Too often the result is, that he finds himself thenceforward exposed to inconveniences or annoyances which he would have escaped had he entered one of those colleges which have accepted the policy of the Tests Act with perfect loyalty. Here in Cambridge there are, I think, only two colleges which refuse to admit Nonconformists as undergraduates. But, nevertheless, it is only in a decided minority of even the remaining colleges that a Nonconformist will find his position a thoroughly comfortable one. Great care, therefore, should be taken by him in obtaining the most recent information from his friends in the University before he commits himself to any particular college.

I lay the more stress on this caution, because there is every likelihood of an increase in the number of men who will enter themselves at Cambridge as students for the Nonconformist ministry. For of the two great disadvantages under which such students formerly lay here, one—the want of sufficient opportunities of practice in the duties of the preacher—has recently been removed by the establishment of the "Ministerial Students' Society" for supplying pulpits in the neighbouring towns; Mr. D. W. Samways, of St. John's College, is its secretary. And the other disadvantage—the expensiveness of a University course—has been greatly reduced by the non-collegiate system.

These changes will probably bring about a steady increase in the number of intending Nonconformist ministers who will seek a University education, either as a substitute for, or as a supplement to, the training of their ordinary theological colleges. It is needless to say that the warning, which it is the object of this letter to impress upon all Nonconformists who intend to enter here, is to Divinity students one of peculiar urgency.

Yours, &c.,

C. S. KENNY, Fellow of Downing College.

THE PROGRESS OF INFIDELITY.

To the Editor of the Nonconformist and Independent.

SIR,—No doubt there is a very great deal of truth in what is said in your last number by "A. C." on this subject. Still, his statements must not pass unchallenged. There *is* an "alarming progress of infidelity in our midst, and throughout the British colonies; advanced scepticism is discussed with astounding coolness in higher middle-class circles," and in others too; and there is "apparent inability and unwillingness on the part of [many] divines to grapple with the evil." But serious as is this state of affairs, it will not be bettered by misrepresentation. Let me suggest another view of it; there is a very large increase in the literature which expounds and illustrates the Scriptures and defends the fundamental truths of Christianity, so large in respect to Christian evidences, that publishers tell me there is little room for more; there never was more sympathy and practical service in the cause of Christ, and in the endeavour to save men from error and sin among persons in high station, than now; and the number of "divines" who are grappling with infidelity is on the increase. As to "the platform of the Congregational Union" at the meeting at Leicester in 1877, nearly the whole of a morning session was devoted to this subject, "How to meet the un-Christian and anti-Christian teaching of the day," introduced by Principal Fairbairn, of Airedale College; in the spring of 1878, the chairman, the Rev. J. Baldwin Brown, spoke at great length on "The relation of our theology to the intellectual movement of the times." In his autumn address at Liverpool there was this passsage, "Some of the finest intellects of the day are openly on the side of the doubter; he finds a ready, nay, an eager audience for his denials. There is a large class of cultivated people, not outlaws of society by any means, which thinks doubt rather admirable than condemnable, and is ready to cry loudly round the sceptic 'Well done.' To me this is a very formidable feature of the intellectual life of our times." "A. C." has sounded no warning clarion louder than this; Mr. Brown has often sounded it, and many other "divines" have been equally faithful as "watchmen." But to return to the Congregational Union. In the spring of 1879 a paper was read by the Rev. A. Mackennal on "Some of the practical effects of the prevalent unsettlement of religious belief," and in the autumn the chairman was not quite forgetful of what was occurring "in the field of apologetics." As to the platform of the Baptist Union, last year, the Rev. W. Medley, one of the professors at Rawdon College, led a discussion on "Our attitude in relation to the prevailing unsettlement of religious opinion and belief." Other denominations have given prominence to the general subject in various aspects in their different assemblies. In view of these facts has "A. C." been quite fair to the two Unions in imputing to them dereliction of duty?

"The supreme need of the age is some adequate defence of the Christian position," he says. Has he ever heard of the Congregational Union Lectures? "The Superhuman Origin of the Bible inferred from itself," by Henry Rogers, carries its purport clear and full in its title, and surely supplies part of "what we want to know as to the exact value of the religious handbook which we call Bible." "John the Baptist," by Dr. Reynolds, is avowedly "a contribution to Christian evidence." "The Basis of Faith," by Eustace Conder, is, according to the *Spectator*, "an eloquent and well-reasoned defence of Christian theism," and, I know, is highly prized by scholars as one of the very best books on the subject it discusses. Surely these are no contemptible endeavours to meet "the supreme need of the age." Probably no recent anti-Christian work has awakened so deep and general an interest as one entitled "Supernatural Religion." To that work there have been three principal replies. Canon Lightfoot, now the Bishop of Durham, exposed the inaccuracy of the criticism by which the author sought to destroy the validity of the New Testament records. Prebendary Rowe dealt with the metaphysical objections to Christianity, and showed that the supernatural in the New Testament is possible, credible, and historical. Dr. Sanday, in his work on "The Gospels in the Second Century," examined the critical part of the work, and rejected the conjecture of a mythical origin of Christianity. The writing of these last two books was undertaken at the request, and one of them at the cost, of the Christian Evidence Society. The Bampton Lectures of 1878, by Prebendary Rowe, were on "Christian evidences viewed in relation to modern thought." The Baird Lecture, by Dr. Flint, was in successive years on "Theism" and "Anti-Theistic theories." These works help readers to form an estimate of "the exact value of the religious handbook which we call Bible," constitute a portion of the "defence of the Christian position," and thus meet "the supreme need of the age." Why, I could fill a column of your paper with the titles of books of the same character; and as to pamphlets, articles in periodicals, lectures, sermons, tracts, it is impossible to enumerate them. Defensive literature has been produced by the Religious Tract Society, the Society for Promoting Christian Knowledge, the Victoria Institute, and the Christian Evidence Society.

The last-named society has published several volumes of lectures which had been previously delivered in public halls. One of them has reached a tenth edition, and may, therefore, be presumed to have done something to supply "the supreme need of the age." 2,500 volumes were sold last year alone, and the society propose, if they receive sufficient funds to bear the first cost of production, to issue them immediately at an almost nominal price. They also have in preparation a handbook of Christian evidences, which they expect will contribute to the "defence of the Christian position." But the publication of books and tracts is only a part of their work; therein they co-operate with the other societies I have named; but they are alone in other departments, such as the delivery of sermons, lectures, and open-air addresses on phases of modern unbelief, the holding of examinations in works on Christian evidence, &c. Their objects are to defend Christianity as a Divine revelation, to counteract the energetic propagandism of infidelity, to meet the difficulties and strengthen the faith of the doubting and perplexed, and to instruct the young in the evidences of Christianity. And in view of recent public events, arrangements are being made for the more energetic prosecution of the lecturing work during the ensuing winter, the committee being encouraged by the promise of £200 by one friend, of £100 by another, and hoping that others will join them so as to raise £1,000.

"A. C." will now excuse me from following up other statements in his letter; will see that some of us think that *we* are not living in the "fool's paradise" to which he refers; and will allow me to ask him to join us in our enterprise. We are agreed as the accuracy of the statements with which I began this letter. After all that is being done, the indifference of Christian people to the terrible propagandism of infidelity is very serious and very general. Many persons have no idea of what is going on around them, and the subject is so intensely painful and revolting, that they instinctively recoil from thinking about it. It is a terrible mistake. Indifference at such a crisis as this, and in such a cause, is a crime which will certainly be followed by most disastrous results. I think, then, that the misrepresentations of "A. C." may be forgiven, if his letter should lead any persons to ascertain the facts of the case, and to co-operate with those who, in spite of the ignorance and indifference of believers, are endeavouring, amidst difficulties, to meet "the supreme need of the age."

Yours truly, T. T. WATERMAN.

Christian Evidence Society, 13, Buckingham-st., Strand.

To the Editor of the Nonconformist and Independent.

SIR,—It is not for me to dispute the accuracy of what your Clapham correspondent, "A. C.," says in reference to the extent to which infidelity is spreading, but, is he correct in what he says of the attitude of the "British Churches," their "supineness" and of "a large proportion of the more thoughtful among the Christian ministry"? Have we not already "men" who are not only "fully qualified to traverse the whole infidel argument, and lay bare its fallacies," but who have to some good extent done the work? I am the more ready to put these questions, because, when your paper reached me, I was for a second time going over Mr. Rogers' volume on "The Superhuman Origin of the Bible." So far as the term can be applied to moral reasoning, Mr. Rogers has *demonstrated* that the Bible is such a book as mere men "could not have written if they would, and would not if they could." The simple, unquestioned facts that he brings into view settle the whole matter. The "ordinary reader" could be at no loss in deducing the conclusions from these facts for himself. No young person that reads the volume with due care will ever be in danger of being seriously disturbed by infidel reasonings, because he will have proof that, however plausible, they *must* be fallacious, and, if he does not at first easily see wherein they fail, he will be able to afford to wait to discover it at convenience. Multitudes who are familiar with the Bible would, on reading Mr. Rogers' work, confess that they had formed but a faint idea before of the many *peculiarities* that distinguish the Bible from all other professed sacred books, and from all other literature that men have produced. It would at the present day be an inestimable boon to the country if a cheap edition of Mr. Rogers' book were issued and very widely distributed.

Forres. ALEXANDER MUNRO.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

SYDNEY, June 16th, 1880.

I take my pen to write this letter on a genuine Australian winter day. From my study window I look out on a fair landscape, lit up with a singular brightness of light; the birch trees, which in the distance thickly cover the undulating hills, are clothed with their unfading sombre green; the sky, a matchless dazzling blue; and the air light and exhilarating, evidently unusually bracing, from passing over our extensive and lofty range of mountains in the west. How different from the fogs, sleet, frost, and gloom of a winter in England. We have our disadvantages here, but we certainly have our advantages.

But my work is to correspond about churches more than climate otherwise, if not out of place, I should like to occasionally give my English readers brief descriptions of this Antipodean land and of the cousins who dwell therein.

This month, however, there is little enough to say about the churches. All are continuing as usual, and there are no great changes or gatherings to record.

We are in a state of flutter respecting the approaching Centenary school meetings. Our recently-formed Sunday-school Union has been the means of awakening attention on the matter, and we are to have a gala week. Sermons, papers, conferences, and united communion fill up the week, and on Saturday, the 26th inst., there is to be a monster gathering of children for a sacred concert in the Garden Palace, to be presided over by his Excellency.

The Rev. J. Gribble continues his crusade against the shameful and sinful neglect of New South Wales towards the Aboriginals. His meetings are well attended, and he evidently has secured public attention. The present outcome is, a grant of land from the Government, a provisional school for the children, and increase of funds for the Mission, which will be on the River Murrumbidgee. It is to our disgrace that long before this a dozen such stations have not been founded in different parts of the land.

News comes to us of a strange attempt to form a colony on New Ireland, one of the islands of Solomon's Group, near New Guinea. It appears that under the auspices of Marquis de Rays, about 100 men, Italians and Germans, have been sent to New Ireland to form a colony. They are described as too old and too young for the purpose. Happily, on their arrival the natives were friendly, and assisted them in every possible way. But they selected an unhealthy site, and fever, ague, boils, and other ills to which island colonists are exposed, broke out amongst them. A quarrel about their rightful commander led to further troubles, and ultimately the rejected leader left in the vessel which had brought them, taking with him the greater part of the stores, including the quinine. Happily, the Revs. G. Brown and B. Danks, Wesleyan Missionaries at Duke of York Island, heard of the distress of these men, and, at great personal risk, left in a whale-boat to their assistance. The matter has been duly reported to authorities here, and evidently needs investigating.

The Parliamentary Session is drawing to a close. I am afraid we shall not have the much-required Licensing Bill passed into law. The Estimates, Electoral Bill, and numberless minor questions stand in the way, and the House professes too great dread for hasty legislation. Meanwhile the utter inefficiency of the Magisterial Bench to deal with the matter is demonstrated every day. A license refused by a majority one day is almost unanimously granted a few days after, packing the Bench having been vigorously resorted to. The Church and School Lands Bill is not yet out of the wood. The Upper House amended it so that the grants to denominations should not expire for five years. The Lower House resented the interference in a money clause, and threw out the Bill. But Sir Henry Parkes has introduced it again, embodying the Council's amendment, but naming three instead of five years. So, if carried, the grants will cease simultaneously with those to denominational schools.

THE BURIALS BILL.—The Rev. Bryan King, at the annual meeting of the Liverpool and Birkenhead Branch of the English Church Union, said he had been in connection with many clergymen and others with regard to the Burials Bill, and some of the former had declared to him that they would resist, *vi et armis*, any intrusion of heretical preachers into the churchyards under their care." One clergyman said he would lock and barricade his churchyard, and defend it to the last. For his (Mr. King's) own part, he would "never consent to admit to the churchyard committed by the Church, and not by the State, to his trust, the alien ministrations of every form of misbelief and unbelief, and thus be a party to the desecration of the consecrated heritage of his blessed Lord and Saviour."

Literature.

CHRISTIAN CIVILISATION.*

One of the most interesting as well as one of the most instructive of studies to the social philosopher is the bearing of Christianity on civilisation. What are the elements which it has specifically contributed to the world's culture, to the principles of its life? We know from a survey of the old civilisations that in the detail of political organisation, in the knowledge of arts and sciences, the Pagan idea was indefinitely fruitful,—that it was favourable to certain forms of art, which have not so highly blossomed under the Christian influence, and that, indeed, it was in several instances the conflict of the Æsthetic or artistic principle with the "principle of conduct" which contributed the essential element of decomposition. This is a fact that must be faced and honestly dealt with. Our own Puritan rule failed through its lack of comprehensiveness in regarding the elements in human nature that demand sensuous enjoyment, and raises the question whether the best check to its excesses may not be found in attention to such æsthetic principles as will recognise, and recognise fully, by including and modifying the romantic elements that best consort with the Christian tendency. But this must be in no exclusive spirit, else history demonstrates the possibility of a "fall on t'other side." A wise eclecticism is of the essence of progress conformed to the Christian ideal. In all that respects order and government, we can learn from Rome; in the principles of beauty from Greece; in the feeling for "righteousness in conduct," as Mr. Matthew Arnold would say, from Judaism; in conservation and economy from China. But when we have regard to Christianity, we cannot view it as in any respect a body of definite rules. Herein it differs, *toto cælo*, from the systems of the great thinkers of antiquity, of the theorisers of our own times. Viewed as a body of systematic statements, the utterances of Jesus on subjects that touch social progress and civilisation are purely contradictory of each other; and no consistent result can be gained by logical dealings with them or deductions from them. This is why men like Mr. Bradlaugh so utterly fail to understand it, or to deal with it comprehensively; they do not even touch the thing itself, but only its old clothes; precisely as if a man were to maintain that he had exhausted the teachings of Mr. Carlyle because he had examined an old suit of his. Character is to be read in old clothes; but not without sympathetic comprehension first of the man himself.

The purpose of Jesus was not to produce a definite form of society, but to induce a spirit which could operate alike upon all in one direction. Emerson has said, with a suggestion of boldness that looks like pure defiance of all conventional belief, that "the soul knows nothing of persons"; in a sense as lofty and abstract, it may be said of Christianity that it knows nothing of systems. It is an inspiration, an influence, a thing of soul, which may possess all persons, but cannot be possessed by them. It is, in its practical, as well as its abstract phase, transcendental, and is vital because it is so. In this lies its pre-eminence over all revelations hitherto made to man. These all made some form of intellectual acquiescence the pivot on which the whole turned. Christianity reverses the first natural tendency of the religious instinct only in the last to reassert it, and to declare that intellect or knowledge is nothing if not taken possession of or touched and elevated by affection. When Mr. Matthew Arnold makes religion to be morality touched and quickened by emotion he endeavours to set a pyramid on its point, and perversely inverts the whole matter. Even commonplace facts are against him, as history declares. The ancient religions all tried precisely to do what he says, to set up a kind of morality first, gathered round certain social forms and habits, and to induce a reverence for them by touching them with emotion. The stories of gods and their intercourse with men, which may be said, in one form or other, to exhaust all heathen religions as well as those of Greece and Rome, were simply this: attempts to strengthen and to uphold a morality that was based on a more or less exhaustive social order, by associating them with elements which spoke to the heart and emotions. Poetry, therefore, was an essential to the State in Greece or in Rome as the element most potent in touching habits of conformity (*i.e.*, morality) with emotion; but invariably the end was, and *inevitably* was, the sacrifice of individuality, and the merging even of the universal significance of the symbol that poetry had created or adorned in a purely limited, temporary, and partial one. Whatever other reason could Plato have had for wishing to banish facts from his Republic save this one? He perceived that poetry, thus used as a minister of emotion to touch morality, was a destroyer of individuality, and likewise of that higher obedience which alone can make a faithful citizen and a fully developed individuality. And Mr. Matthew Arnold's later craze of poetry as a substitute for religion is simply returning on Paganism, and is demonstrably more consistent with his half-Pagan contempt for certain things than he himself believes.

Now, Christianity does precisely what all heathen religions have failed to do in this respect; it does not do what Mr. Matthew Arnold ingenuously insists upon as a necessity of the process. It does not bring religion to elevate and poetise morality; it insists upon religion first, "All other things shall be added unto you," and it makes all outward reconstruction, as well as individual conduct, dependent upon the inward life, which creates for itself a whole order of conditions that are independent of the external organisations; these being, however, not independent of it, but suffering slow modification, and it may be even absolute decomposition under its unvaunted power. So the Roman world passed, in part, at least, because of the power vested in the individually helpless early Christians. Thus Christianity consecrates individuality, and makes it an absolute test of all outward arrangements, while yet it arrogates to itself no right of abstract judgment for them. "My kingdom is not of this world, else would My servants fight." Religion is not a something to come after morality, and touch it to attractiveness by emotion, as it were, mechanically, but an enlightening, vivifying power, which calls forth the highest scope of the individual life, even in its mystical affinities; and it is thus the life of life, even to nations. "The kingdom of heaven is within you."

Various books have been written on the relations of Christianity to civilisation, taking up different aspects of the subject. Dean Church is exhaustive of some points, and supplies a supplement to much in Isaac Taylor. Mr. Cunningham, in the work before us, has indicated, and indicated with not a little insight and clearness, some of the points at which the Church, as a social and outward influence, comes in to modify political and other constructions. He is, in our idea, too much concerned with minute points of Church order—forms of ecclesiastical organisation, in discussing which he leans here and there too definitively in one direction. But he is thoughtful—he has reached to principles satisfactory and informing from their own plane, and his book is very readable. More particularly have we been pleased with his chapters on "Christian Morality," "Church Organisation," and "Application of the Principles to India." We are compelled, however, to confess our regret that he did not develop into more consistency and fulness for a leading chapter in the book his ideas on the relations of capital and labour viewed in the light of Christian principle. That subject demands full treatment. Political economy and the language of Jesus seem absolutely incompatible. We believe that, looked at more deeply, there is a radical point of contact. But that subject must wait. In justice to Mr. Cunningham, we shall give an extract from the admirable passage in his appendix on this matter. He writes:—

> It is for the interest of the capitalist that his machinery should not stand idle; each hour that is lost renders his fixed capital less remunerative, and therefore shortened hours—especially during daylight—are a serious loss to him, unless accompanied by a reduction of wages that is much greater than proportionate to the reduction of hours. It may be for the interest of the labourer to have shortened hours—Parliament has decreed that it is—and even at the expense of a loss of wages, but it cannot be for his interest to have them shortened and his wages disproportionately reduced. Here there is a possible interest of the labourer's which never can be for the interest of the capitalist.
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> These facts may cause us to view the apparent truism with distrust; we may look at it more closely. What is meant by *in the long run*? Does it mean that at some time in the far future the interests *will* be identical? We cannot point to any period in the last century when they have been so manifestly identical that all strife between the two ceased, and we may discard a truism which turns out to be only a baseless prophecy. Or does it mean *on the average*? Probably this is the case, but then there is a slight absurdity in substituting the more accurate phrase, and saying that "interests of capital and labour, though apparently conflicting, are on the average identical." How can things be identical on an average; and if they are, why do they appear to conflict?
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> This is not a mere logical quibble; it may even lead us to a better statement of the case. The interests of capital and labour, though always somewhat different do, to a great extent, tend in a similar direction; and thus it comes about that though there is a constant dispute between the two, yet on an average, over a period of years, the prosperity of the one is accompanied by the prosperity of the other. But yet the interests are never identical. In good times the capitalist always hopes to drive a better trade without altering his terms with the labourers, the labourer always hopes to get better from the capitalist without affecting the conditions of trade. So, too, in bad times, it is for the interest of each that the other should bear the greater share of the loss; but in spite of this constant conflict, it is yet of the highest importance for both that the industry by which both live should not be crippled; and thus on the average, in spite of constant jarring, the main interest of both parties makes itself felt and controls the general course of affairs.
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> If the interests of capital and labour are always distinct, and, to some extent, different, we need not expect that by giving full play to the self-interest of both classes we shall obtain a permanent reconciliation; nor can we hope much from the elaborate plans by which men hope to bind the conflicting interests by one yoke, so that they shall always pull together. The system of co-partnerships has not made much progress, because the workman objects—like other people—to putting all his eggs in one basket, and because he is not generally offered any voice in the management of the business. But, apart from these things, the system is inherently weak; so long as individual self-interest is to be the motive for industrial conduct, there may arise disputes between the labourers who are not shareholders and those who are; or some men—as in a well-known colliery case—may prefer to be guided by their self-interest as labourers rather than their self-interest as capitalists. So long as these distinct forces have full play, this system will be insufficient to effect a reconciliation.

With respect to India in relation to England as a Christian country, Mr. Cunningham has much to say, and it is clear that he has thought much and well on the subject. We must give one extract from this chapter:—

> The chief difficulty lies in the fact that Christianity comes before the native mind as the badge of a victorious and hated race: of the hatred we fear there can be no doubt. The meeting was an evidence of it that will not soon be forgotten; and even if we leave out of account the rumours of disaffection which were current at the time when the imperial dignity was assumed by the Queen, and which have become louder since the recent troubles on the borders of the territory, we should find in the measures which have been taken with regard to the native Press, a sufficient proof that our Government does not regard itself as a popular institution. On the vexed question whether this unpopularity is deserved or not we shall not enter; for our immediate purpose this is a matter of little moment, so long as the English rule is unpopular, so too will the religion which Englishmen teach. Occasional displays of benevolence in time of famine may have proved the existence of kind feeling towards the natives, without removing the unfortunate impression which is caused by English rule, and which cannot be easily dispelled. For while no one will contend that our great dependency is ruled with such total disregard of its interests as marked the home Government in its relations with our American colonies during the eighteenth century, there are still cases when the good of the Eastern Empire is sacrificed to the interests of Lancashire manufacturers. Under the plea of opening up the country, large sums are expended on works that benefit the English in India rather than the native population, while the transition from Eastern to Western ways is accompanied with much evil that may, we hope, ultimately pass away. All the hatred of conquerors, all the antipathy against innovations, all the jealousy of a capitalist class, must be outlived before the English rule can be popular in India, or the Christian religion be welcomed, as it was in some of the South Sea Islands, because it is English. Anglo-Indians in military stations and planters' districts are provided with chaplains; and while we cannot wish that the English in India should be disassociated from the Christian profession, they too often bring discredit upon it by unchristian lives and overbearing conduct.
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> Other great difficulties arise from the disintegration of the native population. We have hinted at defects in the English Government, but we doubt if any reasonable critic sees, for the present, any hope of a better; certainly, the native population is not capable of self-goverment, because it is so terribly disorganised. Western culture has done much in the way of breaking down old religious and moral ties, and has done little to supply new ones. Caste and the suttee are abominable institutions, but it seems a doubtful benefit to replace them by socialistic principles, or by a purely non-religious view of marriage as a mere civil contract. "Young Bengal" shows little sign of coming to form a useful wealthy class in the community. When we glance at the poorer inhabitants we see no signs of any training in self-government in either town or country, if we except those districts where the village system has been preserved as the basis of land tenure; and with our experience of the decay of that system everywhere in Europe—even in Russia—we can hardly expect that it will hold its own as a permanent element in Indian civilisation.

Our final citation shall be from an earlier part of the book:—

> *Recorded* facts may give us fuller evidence regarding the character of God, but not a firmer foundation of our religious belief. Some have delighted to trace the path of God in history, have seen His justice in the rise and fall of nations, His goodness in the gradual ennobling of the human race. Yet there are not many who as they read of these struggles find no trace of a guiding hand or of a controlling purpose. And even when we turn to that page in the history of humanity which reveals to us most clearly the character of God, when we study the reported facts of the life of our Lord, full and clear as their teaching is, we must yet remember how variously they have been interpreted by those who have accepted the accuracy of the reports. That reflection on these facts does not compel our assent to one true system of religious doctrine, is only too clearly shown by the history of the heresies of the past as well as by the schisms of the present day. *Spiritual things must be spiritually discerned.* The life of our Lord gave the most perfect presentation of eternal truth which was possible in the spheres of space and time, but the truth was revealed through Him; He did not pretend to give a demonstration which should force conviction on unwilling minds. Valuable as the Bible stories may be for the confirmation of our faith, they do not in themselves furnish a firm footing on which to found our religious doctrines. For it is ever *faith that is the evidence of things not seen*, and the human understanding is not convinced by these observed or reported facts of the truth of any religious opinion. If my religious system has no better support than the reflections of my understanding on what I have seen or heard, it is built on a worthless foundation, and has no claim to the respect of others, even though I be bound to be loyal to it in my own conduct.

* Christian Civilisation, with especial reference to India. By William Cunningham, M.A. Macmillan.

THE REV. HENRY VENN.*

The Rev. Henry Venn, whose services to the Church universal are chronicled in this volume, was a member of a family which has for centuries been represented in the ministry of the Church of England. The scanty memorials obtainable indicate that they were men who exercised for themselves the right of private judgment, and were prepared, if need be, to suffer for their convictions. During the period of the Commonwealth, two were ejected from livings on account of their royalist proclivities; at the same time we find Colonel John Venn, M.P. for the City of London, an intimate friend of Cromwell, so pronounced in his adherence to the cause of the Parliament that his name appears on the warrant for the execution of the King. In the eighteenth century the name became so odious to High Churchmen, owing to its association with Evangelical opinions, that Mr. Venn's father was, on that account, refused admission to Trinity College, Cambridge. Happily, he found more favour with the authorities of Sidney Sussex College, where he prepared himself for his future labours as rector of Clapham, and one of the founders of the Church Missionary Society. The subject of this biography was, therefore, brought into close association with the leading members of "the Clapham sect," and at so early an age did his character mature, that his dying father, in 1813, felt full confidence in nominating him as executor of his will at the age of seventeen, announcing his conviction that his son's "prudence and discretion" would "amply make up for his want of years and experience." Mr. Venn took his B.A. degree in 1818, and was ordained in the following year. For four years he officiated as curate at St. Dunstan's-in-the-West; returning to Cambridge in 1824 for his B.D. degree, he received an appointment as tutor, and in 1827 commenced an evening lecture at the University Church. His first benefice was at Drypool, to which he was presented by Mr. Wilberforce. "Here," says his biographer, "he established a complete system of district visiting—a plan, it is believed, first adopted by his father at Clapham, so far as the Church of England is concerned, and still so little known and practised anywhere at the time in question that he used often to receive letters from clergymen in various parts of England asking for information about the details of the plan." Writing in 1829, the first year of his ministration, he thus testified to the state of affairs which he found existing among his parishioners: "I am surprised at the ignorance which nine out of ten" candidates for Confirmation "betray; it bespeaks a lamentable neglect of domestic instruction, and convinces me of the necessity there is for ministers to redouble their exertions, and resume the old practice of catechising the young people (not children), for I believe multitudes are as ignorant of the first principles of Christianity as the children of the heathen." In 1834 he left Drypool to take charge of the district church of St. John's, Holloway, on the appointment of the Revs. D. Wilson, C. Simeon, and Archdeacon Hodson. In the following year he was appointed a member of one of the most important committees of the Church Missionary Society, and in 1838 became its honorary secretary. It was in this capacity that he found his most important sphere of usefulness, and his labours in this connection necessarily furnish the chief material for a record of his career. Many of the documents which proceeded from his pen are here given *in extenso*, and furnish interesting details as to the early history of a society which has won for itself a position in the first rank of missionary agencies. When the constitution of the society was under discussion, it was resolved that "if clergymen could not be obtained, laymen should be employed as catechists to teach the Gospel to the heathen." An objection was made that such a proceeding would violate Church order, and Mr. Venn, in a thoroughly sympathetic spirit, places on record the answer which his father gave to that objection: "I would sacrifice a great deal to preserve Church order, but not the salvation of souls." While the committee were, with little encouragement, waiting for the favour of some of the bishops to be extended to the undertaking—"the Missionary Society lies off 'the Bishop and his Clerks,' where, if not wrecked, it may rot, for what I can see," wrote the Secretary, the Rev. John Scott, more than a twelvemonth after the application had been made to them—an opportunity was found for a graceful act of Christian courtesy towards an agency which was then in active operation. The London Missionary Society sustained a serious loss owing to the capture of their ship *Duff*. The committee of the Church Missionary Society, on hearing of the loss, subscribed among themselves 100 guineas, which they remitted to the directors of the London Society, with fraternal sympathies, which were gratefully received and cordially reciprocated. One peril which threatened the Evangelical character of the society is thus noted by Mr. Venn:—"It is not generally known, though it is an important fact, that Mr. J. H. Newman, who has gone over to Popery, was once Secretary to the Oxford Church Missionary Association, and that he printed and circulated an address to show how the constitution of the society would allow of his party going up in a body and taking possession of the committee." The hostile device was not, however, successful; and at a later stage, when "the management of the affairs of the society in India was on the point of practically falling into the hands of the archdeacons and chaplains of the Company," the imminent danger called forth from Mr. Edward Bickersteth the advice "to dissolve an existing committee in Madras, and to appoint only such members as would thoroughly maintain the spiritual and evangelical character of the society, even though it might consist only of laymen." Mr. Venn proved himself in the true apostolical succession to such a secretary as Mr. Bickersteth, when, in referring to "the possible conflict between spiritual and ecclesiastical principles," he took his stand on the side of Evangelical principles in opposition to the "superstition" which "substitutes sacramental grace" for the Gospel in its purity. Mr. Venn, in a retrospective address, referred to the society in these noteworthy terms: "It has resisted the temptation to assimilate its proceedings to the necessary latitude of a national and endowed Church; it judges that no doctrine but the pure doctrine of Christ can meet heathenism or any other form of false religion face to face, with any prospect of success." Nor was this merely official language. In his private journal we have this thought recorded: "It is a sad fact that a stripling just ordained, and utterly ignorant of the work of the ministry, is sure to be preferred both to the curacies and livings of our Church, before those who are worn out in its hardest service." Writing to a friend a congratulatory letter on his appointment to a deanery, he thus counselled him: "Aim at the conversion of the souls of the clergy; regard them as your flock. . . . Count your success by the individual souls you bring to Christ among the clergy. In this way you will render again to the Lord according to His goodness in placing you in such a post of usefulness." In defence of the Evangelical character of the society, he had to be constantly on the watch against crafty devices directed to its destruction, and against episcopal demands which, if accepted in their entirety, would have ultimately had a similar outcome in respect of many fields of labour. One fact related by his biographers speaks trumpet-tongued to Mr. Venn's earnestness in the work to which he cheerfully gave up more than thirty years of his life. To enable him to devote his whole time and energy to the service of the Church Missionary Society he resigned a living of £700 a-year, and persistently forbore to receive any remuneration, even refusing the ordinary reimbursements of travelling expenses, and other payments actually disbursed—a forbearance which was, of itself, during his many years of office, equivalent to more than £10,000. During his secretariat, which terminated with his life in 1873, the annual income of the society rose from £86,536 to £156,440, the number of clergymen engaged in the mission fields from 117 to 352, and the number of communicants from 6,050 to upwards of 25,000.

The volume which contains the memorials of a long and honourable career in a very important sphere of Christian labour, is illustrated with a portrait of the subject of the memoir.

* Memoir of the Rev. H. Venn. The Missionary Secretariat of Henry Venn, B.D. By the Rev. W. Knight, M.A. With an Introductory Biographical Chapter and a Notice of West African Commerce, by his Sons, the Rev. John Venn, M.A., and the Rev. Henry Venn, M.A. London: Longmans, Green, and Co.

SCHOOL BOOKS.

My First French Phrase Book. Part I. By A. Grover, LL.D. Revised by G. de Beauchamp. (Relfe Brothers.) A very useful arrangement of sentences, which, in the hands of a good teacher, would yield a key to the intricacies of colloquial French.

Animal Physiology, Book I.; *Elementary Geography*, Standard II.; *Elementary Geography*, Standard III.; *Fifth Reader*; *London Past and Present*: A Reading Book. (London: Blackie and Sons.) The first of these books is distinguished for clearness, order, and accuracy of statement. The illustrations are firmly drawn, and novel in their method. If linear description could supply the want of the thing itself, these illustrations could do so. The geography for Standard II. is a general introduction to the subject. The illustrations are again admirable. The Third Standard book is devoted to the geography of England and Wales. It contains two maps—one of the physical features, the other of the political arrangement of the country. The Fifth Reader is as well deserving of public favour as its predecessors in this "comprehensive series." But we must say more for the "London Past and Present." This is admirable as a school-book, but will be found useful as a popular guide to the cities of London and Westminster, their buildings and suburbs. It is also a really comprehensive history of the metropolis, serving as an introduction to larger works. To the schoolboys of London this book will probably yield the impulse for many a stroll, and will stimulate curiosity.

Children's Treasury of Bible Stories. Part III. Three Apostles. By Mrs. Herman Gaskoin. (Macmillan and Co.) Mrs. Gaskoin tells in this little volume the story of SS. James, Paul, and John, in the same interesting and instructive manner as she had previously exhibited in its predecessors. Sunday-school teachers should consult this book for its style and method of imparting Bible knowledge.

Introductory Grammar of the Latin Language. By L. Schmitz, LL.D. (Collins, Sons, and Co.) This is an abridged form of the larger grammar by Dr. Schmitz, of which we have already spoken with commendation.

Through the Eye to the Heart; or, Plain Uses of the Blackboard. By the Rev. W. F. Crafts, A.M. (London: Hodder and Stoughton.) This book is addressed to Sunday-school teachers, and is a record of what its author has done to interest children in theological truths and Scripture history by means of the blackboard. There are some very useful and suggestive hints scattered through it, but there are also many which we think should have been omitted. Mrs. Crafts also contributes illustrations for the infant classes of Sunday-schools.

The Standard Speaker and Elocutionist. By John W. Kirton, LL.D. (London: Ward, Lock, and Co.) This little volume contains a good selection of examples in prose and poetry. The criticism of various styles of reading and recitation is often most judicious, and the advice generally on reading and speaking wise and practicable.

History of Russia. By R. Gossip. (Collins, Sons, and Co.) This is one of those publishers' school series similar to the history of Holland lately noticed in these columns. The idea of giving short histories of the European countries suitable to older classes in schools, and to young readers generally, is an admirable one. Mr. Gossip has worked the idea out clearly, and in an interesting manner. The origin of Russian history from the obscure legends and myths of a thousand years ago is briefly told; and its subsequent course is traced to the present time. We would suggest that it would render the volume of greater interest, if a table of contemporary European events were added, showing the comparative growth of neighbouring States. References to, and even quotations from, Carlyle's graphic sketches of the "Wenden," in his first volume of his Frederick, and Dean Stanley's "Eastern Church," might have been given.

The Kindergarten Principle: its Educational Value and Chief Applications. By Mary J. Lyschinska (London: William Isbister, Limited.) This is the first work on the Kindergarten system which attempts to be anything more than descriptive and expository; it may be called a treatise on *applied Kindergartenism*. The introductory remarks show that the writer has none of the pedantic, exaggerated views of the value of the principle which are often expressed with so much pretension. She sees that it is a method of awakening intelligence, and of imparting knowledge; whereas, amongst those who practise it, and in many books treating of it, it is regarded as an end in itself. The contents of the book are divided into two parts, the first consisting of an exhibition of principles; the second of their application. Teachers will find in the first chapter a description of a German Kindergarten, which will afford them many hints as to how to obtain and hold the intelligent and amused attention of little children. The lessons therein described are inimitable; they may suggest, but they cannot be literally followed. They show how much of good animal spirits, thorough cheerfulness, and the promptitude that spring from fulness of knowledge and large resources, are required. Educationists who have to do with theories of education and code-making will find a useful discussion on the present standards adopted in elementary schools, and their effect on the teaching of infants. Miss Lyschinska thinks that the latter are sacrificed to the boys and girls, technically so-called, in schools. She has given in a foot-note to page 50 a syllabus of what babies from three to six years of age are expected to know, if they have been one year at school, during that time. Surely nothing can be more absurd, but it seems to be the fact. It is a most unnatural method of training, though it may be a most effectual method of forcing a certain mechanical cleverness from children. We are persuaded the Kindergarten method in the hands of a competent teacher is a healthier and more effective, and Miss Lyschinska's handbook will do much to render that system popular.

Handbook of the New Code Regulations, 1880. By John F. Moss, Clerk of the Sheffield School Board. (William Isbister, Limited.) Managers and teachers of elementary schools should procure this edition of the last Code. The notes are full of explanations, which are too often needed. The appendices contain the circulars which have been issued to Her Majesty's inspectors during the last nine years, a history of the "Codes," and a valuable report to the School Board for London by Mr. Ricks on the rating and classification of teachers' certificates from the first year of granting them, in 1847, to the present time.

THE RELATIONS OF CHURCH AND STATE IN AMERICA.

[FROM A PHILADELPHIA CORRESPONDENT.]

I need not remind your intelligent readers that we have in America no Established Church—no State provision for the maintenance of religion. After the adoption of the Constitution in 1788—9, the extreme anxiety of the people to guard against the possible infringement of religious liberty, and against the remotest danger of a National Church, led to the adoption of the first amendment to the original compact. This amendment provides that—

> Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

Many, perhaps all, of the several States have made a similar provision. The Constitution of Pennsylvania (adopted in 1874) is very explicit. It says:—

> All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No man can of right be compelled to attend, erect, or support any place of worship. No human authority can, in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship.

And no principle is more firmly fixed in the hearts of our people than this—that it is not in the least the business of the State to look after religion.

It is true that we do not always and absolutely live up to our principles. Who does? In some of the States the right of holding office is limited to those who believe in a God and in a future state of rewards and punishments; though this restriction is really a dead letter. In some cases the Sunday laws go beyond the true principle, which I take to be this: Each man to be protected in the quiet enjoyment of the Lord's Day; no one to be allowed to interfere with his neighbour's right quietly to observe the day. In rare instances our Sunday laws have been made the means of annoyance by malicious or bigoted persons. But all these things are exceptional. To all intents and purposes religion, unaided by the State, stands in the United States on its own merits. We know nothing of your immense and costly machine for teaching the nation Christianity.

What is the result of the twofold experiment, tried on two sides of the Atlantic by the two great English-speaking nations? This question has been suggested to me by the recent items of news about Mr. Bradlaugh.

An out-spoken Atheist was elected to Parliament by a decided majority, in one of your principal constituencies. Subsequent events have shown that he has a very considerable body of sympathisers and moral constituents all over the kingdom. To one at this distance, it appears that the fact of a man's being an Atheist does not damage him essentially with a large part of the voting population of England. And Mr. Bright is quoted as saying in his place in the House that "the working classes in England care no more for the dogmas of Christianity than the upper classes care for the practice of it;" and your very judicious contemporary, the *Spectator*, says, "That was a rather severe charge against the upper classes, no doubt, though we fear it is strictly true of all classes in this country."

In this country Col. Robert J. Ingersoll is an avowed infidel. I do not know whether he absolutely denies the existence of a God; but he utterly rejects revealed religion, and heaps contempt on the Bible and its doctrines. He is an accomplished man, of kindly disposition, an attractive speaker, an eminent attorney and councillor. In 1876, his speech in the Republican Convention in advocacy of Senator Blaine as a candidate for the Presidency was brilliant almost beyond precedent. Recently a friend saw on the table of Col. Ingersoll a copy of Voltaire, and asked him casually, "How much did this cost you?" The reply was, "The governorship of Illinois," and he might have added, "A seat in the Congress of the United States." At the last Republican Convention, the friends of Mr. Blaine did not dare to give to the Colonel any prominent part, lest it should fatally injure Mr. Blaine. If there is a district in the country that would elect Colonel Ingersoll to Congress or to any office, it must be one in which the power is held by foreigners (especially Germans) who received their religious training under the auspices of a State Church, and whose religious condition reminds us that infidelity is often but the nausea of the soul, which revolts at the dogma that has been forced upon it.

I am aware of all that is said by hostile critics as to misgovernment in our large cities, as to the increase of disorder and violence, and as to the violation of the Lord's-day. But our critics (no doubt from forgetfulness) fail to mention the fact that in a vast preponderance of instances the evils are due to the presence among us of persons who were trained under a State religion. It was the skilful wielding of the Irish vote that made the "Ring" dominant in New York. While our foreign-born element is only about 14 per cent. of the whole (5,567,229 out of 38,558,371, according to the census of 1870), yet it furnishes a vast proportion, if not a majority, of the material for our police-courts and houses of correction. I chance to have before me the reports of the Rhode Island State Workhouse and House of Correction. Of 4,364 inmates committed up to 1878, 1,581 were born in Ireland, and a total of 2,042 were born in countries where a State Church prevailed. Out of the 4,364, 2,654 were the children of Irish parents, and 3,156, or nearly three-fourths, were of Irish, English, or French parentage. From the same source come our mobs. These are the men who harry the helpless, industrious, unoffending Chinese, and who are always to be relied on to trample on the negro. These were the men who, in the New York riots of 1863, burned coloured orphan asylums, and hanged negroes for the crime of being negroes. It is a total mistake to regard Dennis Kearney and his gang as the product of American institutions. Rather they are the offspring of nations blessed with a State Church and a State religion.

The recurrence of the commencements of our colleges suggests to me another train of thought. The report of our Commissioner of Education for 1877 (the last at hand) gives the names of 351 colleges and universities. Of course some of these are of very low grade, being scarcely entitled to the rank of schools. And yet even these very humble institutions do in their several localities a vast deal of good. They give something of education to many persons who otherwise would get nothing, and not unfrequently they inoculate the pupil with a love of learning, and start him on a career whose end it may be difficult to foresee. Thus, General Garfield, the Republican candidate for President, began at a very small and insignificant academy in Ohio; but presently a thirst was created which led him to go to Williams College in Massachusetts, an institution of high character. A very few of these colleges are founded and supported by the several States; but the great majority of them, embracing altogether the most flourishing, are the result of private liberality and enterprise. The figures in the Commissioner's report are very imperfect. Indeed, I fear that in the accuracy of your statistical reports you excel us. But the report shows that the property of these institutions, in grounds, buildings, and funds, amounted to about 37,000,000 dollars, or somewhat more than seven millions sterling. Allowing for the imperfectness of the report, and for the increase since 1877, I think that it would be very safe to call the amount now 50,000,000 dollars, or ten millions sterling. This sum has been given voluntarily by the members of the several Christian denominations for the advancement of Christian education. And the fountain of liberality for this object gives no signs of being exhausted. On the contrary, it seems but to have begun to flow. With every year the scale of contributions grows larger and larger. So far as the matter of providing for Christian education is concerned, the voluntary system has been reasonably successful.

With your valued permission, I will hereafter touch upon other aspects of the experiment.

July 14, 1880. NEW ENGLANDER.

Murder of an English Missionary.—A telegram from Constantinople on Saturday announced:—"Dr. Parsons, an English missionary, and his two servants, have been murdered at Ismidt."

THE FISH RIVER CAVES, NEW SOUTH WALES.

[from a correspondent.]

Next to our Harbour and the Blue Mountains, the two great sights of the colony, in natural scenery, are the Hawkesbury River and the Fish River Caves. Both of these, however, are so difficult of access that only a comparatively favoured few manage to see them. When Mr. Anthony Trollope was here he visited the Hawkesbury, and pronounced it superior in beauty to the Rhine. But the Fish River Caves have yet to be visited by some popular English author, when I doubt not they, too, will be favourably compared with similar wonders on the other side of the globe.

The caves were first discovered in 1841 by Mr. Whalan, who with two mounted constables was searching for a bushranger, about the only good which ever sprang from bushranging, directly or indirectly. Since then fresh discoveries of caves in the same neighbourhood have frequently been made, until about a year ago, when caves of such rare beauty were found that the public mind was considerably aroused on the subject. The Government, too, stepped in, appointed a caretaker, had iron gates fixed at the entrances of caves, placed wire ropes and ladders for the help of visitors, and wire ropes and netting to protect the choicest formations.

In company with friends I visited these caves a few weeks ago, and forward this brief account as possibly of interest to English readers.

We left Sydney on the morning of Monday, April 19, by the Western train. Rapidly passing through ten miles of growing suburbs, we came out on pasture lands, orangeries, maize fields, and bush, and so on until we were about forty miles from Sydney, when by a zigzag incline we ascended into the Blue Mountains, so called from the blue haze which frequently surrounds them. Rapidly ascending as we whirled onward, the air became clearer and sharper, and occasionally grand views opened to us. We passed here several pretty villas, the mountain residences of wealthy Sydney families. In due time we reached Mount Victoria, 3,500 feet above the sea. Here we had some magnificent views, broad and wild valleys, huge precipices, and enormous gorges. About sixty miles from the first ascent we reached the celebrated Lithgow Valley zigzag, by which the train rapidly descends a depth of 600 feet. At Tarana, about 120 miles from Sydney, we alighted, but were not able to proceed on our journey until the next morning. The caves we found were forty miles distant from here, and we started early by buggy and on horses. We took a course directly south, passing through a poor, mountainous, and partially cultivated country, crossing the Fish River, which, bye the bye, is far distant from the caves, disturbing kangaroo and native dogs, and gradually ascending until, towards sunset, we found ourselves again on the summit of the dividing range, which here trends in a south-westerly direction. A magnificent view here burst upon us—innumerable mountains and valleys all covered with mountain scrub, and in the far distance the white-faced precipices of Mount Victoria reflecting back the rays of the setting sun. At our feet, at a depth of nearly 2,000 feet, was our destination, only to be reached by a steep, zigzag road. Some of our party expected a comfortable inn at our journey's end, and we were rather taken aback to find that the guide lives at Oberon, and only joins visiting parties with such provisions as may be necessary, and accommodation for camping out. There were a half-finished hut, a tent, beds of straw, and some planks. Fortunately for us it was beautifully fine; but a large party who had just preceded us in the Easter holidays had had incessant rain. We soon got a fire, had tea made, and with the good things amply provided by the guide, and an abundant flow of holiday spirits, we made ourselves particularly comfortable. It was wonderfully strange, and not a little sublime, down there in the heart of those lonely, stupendous mountains, with a ceaseless rushing stream at our feet, and far up between the mountain walls the silent, glittering stars. Nature certainly helps, at times, to conceptions of the awful grandeur of our Creator.

Next morning we commenced our long anticipated visit to the caves. We first noticed that the boisterous stream which had, with other agencies, somewhat disturbed the repose of at least one of the party during the night, at a few yards' distance strangely disappeared, gradually sinking down and vanishing away in its stony bed. Further on we arrived at a grand archway, which led for about 500 feet through the mountain to a valley on the other side. This archway differed in height from 40 feet to 150 feet, and was in some parts nearly 200 feet broad, its dimensions varying through the masses of fallen rock which were lying about, and which, by the help of stalagmite formations, assumed many fantastic shapes. In the valley on the other side of this great tunnel, our mountain-stream reappeared, and by it another, still larger and noisier, the two flowing on together a respectable river, and, with cascades and falls, an object of much admiration. Near the second stream was another stupendous archway, 250 feet high, and with a depth of 500 feet into the mountain. It is called the Devil's Coachhouse. Outside this, and far above us, we also saw a natural and narrow arch or bridge, sixty feet high and forty feet wide, called the Carlotta Arch. This we afterwards ventured to cross, but not without some trepidation on the part of one of the pilgrims.

Climbing the face of the mountain at the side of the Devil's Coachhouse, by aid of wire ropes, we reached the opening to the first cave which the guide exhibits. But I have no intention of wearying the reader with a detailed account of the successive caves we visited. Let me, however, attempt a general description of our first day's work.

First, as to the guide—Mr. Jeremiah Wilson. He has been appointed by the Government as caretaker and guide, and visitors cannot speak too highly of his thoughtfulness, amiability, and skill. It is greatly to his credit that, though several have under his care visited the caves, there has not yet been a single serious accident. Then as to dress. The oldest clothes are required, and, if patched with leather at the elbows, knees, and elsewhere, all the better. Goloshes are often used to prevent slipping. Few take back with them the clothes worn in the caves except as curious relics. Like miners, we all carried candles, and at places of great interest the guide burnt magnesium wire.

There are four distinct entrances from the mountain-sides, each entrance leading to caves innumerable. For nearly two days we were walking incessantly in darkness through caves of all shapes and sizes, and then we left many unseen, and others we only hastily glanced at. A week is none too long a time to thoroughly see them all. The caves are, literally, all shapes and sizes. Some are vast and lofty, like a cathedral, while others are mere fissures in the rocks, and have to be passed through in an undignified attitude, suggestive of the curse pronounced upon the serpent. But, oh! the climbing, crawling, jumping, sliding, and wriggling required. Let the reader imagine us in a huge, awful chasm, with darkness that can be felt, and the floor not unlike a series of slippery roofs of houses; we come to a rope ladder at an angle of 45 deg., and up we have to climb for thirty or forty feet; then wriggling through a hole, we balance ourselves for a time on wet ridges of rocks, and then, sitting down, we slide over rough, jagged inclines, guiding ourselves as best we can to the guide below, lest by a wrong direction we are precipitated into unknown dark chasms, which seem to yawn for us right and left. Then, perhaps, we may enjoy, for a time, walking on tolerably level ground until we again begin our gymnastics, possibly commencing by descending a place uncommonly like a wall with a chasm in the lower part, when we use as steps the shoulder and knees of our guide, arriving safely on a shelf of wet rock with the pleasant instruction to be sure and not slip, for just beneath is a well of unknown depth. But with a good flow of holiday spirits, genial companions, an able guide, and sound health, it was a source of continual enjoyment, and, I suppose, with the excitement, weariness was scarcely felt.

As to the formations themselves, the common remark of all visitors is that no language can possibly describe them. For one thing, so many caves are seen, and so many thousands on thousands of stalactites and stalagmites, that with the exception of extraordinary formations, only a very general impression is left on the mind. In size they vary from delicate stems to huge massive columns, sometimes the stalactite being a few inches long, and the corresponding stalagmite ten feet high, sometimes the reverse, and often the two are blended together in variously-sized columns. In colour they vary from snow-white to yellow or deep red, some of them being transparent and brittle, and others grey, hard, and opaque like stone. But the shapes are literally indescribable, every cave having its own peculiar formations. We were constantly being reminded of something different, the comparison not always being of the most poetic kind. The following, I remember, as frequently suggested to us:—A Wool-shed—the stalactites abounding like fleeces hung up to dry. A Butcher's Shop—the forms being the size of animals, the red streaks blending with the yellow, and protuberances, like suet or fat, abounding everywhere. Parsnips, carrots, and cauliflowers by thousands. Candles, especially of paraffin. Snow and icicles in every conceivable shape; in one cave balls of snow apparently lying all about our feet. But in our first day's explorations, the most wonderful formation we saw were the Coral and the Shawl. In one series of caves, through which by the bye we had to frequently crawl and wriggle along, the whole of the roofs and floors were covered with slender stalactites and stalagmites, and these in turn were covered with formations just like coral. The effect on looking through a series of these caves when the magnesium wire was burnt was truly wonderful. The Shawl Cave was very different. We stood in the middle of a huge lofty chasm, our candles making darkness visible, and around and above us were all sorts of fantastic shapes. In the dim distance against the black indistinguishable wall, we could just see strange white perpendicular lines, most weird-like—each beholder crying out, "What is it?" "What can it be?" On the wire being lit, we discovered a stalactite like an immense shawl hanging in graceful folds, the one border snow-white, and the colour gradually deepening to the other border, which was dark red. After this we frequently saw stalactite formations of similar shapes, but smaller in size. Let the reader imagine, for instance, the roof of a cave, a sloping solid rock, with long perpendicular cracks or fissures in it. Through these the moisture oozes, the lime is deposited, and instead of pointed pendants, there are long stalactites, like the folds of curtains. These are often marked in red lines, I suppose by iron mixing with the lime, and the result is a row of formations like blanket edges, or streaky bacon. Many stalactites give out a very musical sound on being struck, and in one cave a group of large singular stalactites emit sonorous tones, like a chime of bells. This brief description of some of our sights of the first day may enable the reader to attach a meaning to the following names, by which some of the caves are known, the names being well chosen:—Coral, Echo, Cathedral, Fossil, Lurline, Woman, Piano, Shawl, Bell, Snow, Bone, Bacon, and Bride's Cave. Butthe most wonderful sights were reserved for the second day.

In one part of the first day's journey we had just descended a most awkward rock, and were keeping to solid spots indicated by our guide, for about us were holes leading to great depths below, when I happened, by stooping forward, to let a candle slip from my pocket. It entered a hole as big as my hand, and then we heard it crashing away in the mysterious depths referred to.

About a year ago Mr. Wilson let his cap fall through a similar but larger hole close by, and on being lowered afterwards by a rope he discovered caves, since called the Imperial Caves, and which for beautiful formations can scarely be surpassed. An entrance has been since discovered from the Grand Arch. The visitors reach it by ladders, then there is some rough crawling and climbing, after which, however, the caves appear like a series of galleries or long dark rooms, the wonderful exhibits being on both sides, and now carefully protected by wire rope or netting. To rightly describe these formations is impossible. I will only endeavour to recal impressions received at one particular spot. We had been feasting our eyes on strange, weird shapes and lovely forms, in caves of all sizes, and had, after a march of some hours, entered this gallery of caves above referred to, when our guide paused at the entrance of a cave larger than ordinary, and told us to extinguish our candles. On his lighting the wire there appeared before us a scene of indescribable beauty, the very recollection of it causing a strange thrill of delight. It seemed as though a second Moses had struck the rocks in several places, and forthwith had flowed out falls and cascades of stalactite, but differing from many formations of former caves in that they sparkled with myriads of crystals, and thus flowing forth, had suddenly stood still. All over the floor were huge stalagmites, some twenty feet high, as white as snow. Above were stalactites of dazzling beauty—red, white, and yellow—glittering in the glorious light of the wire. In some parts close at hand were lofty fluted columns, as if made of the purest alabaster, and near to this also, about the walls, were projections of rock, from which graceful, transparent stems were hanging, like icicles, from beneath an exquisite covering of snow. And these beautiful wonders were repeated in different forms and colours as we threaded our way in silent awe along this gallery of caves. Some idea may be formed of the nature of these sights from a few of the names given to caves in this series: Crystal Rock, Ladies' Fingers, Crystal Saltpans, Show Room, Alabaster Columns, Lot's Wife, The Mystery, Nellie's Grotto, the Bride's Veil, and the Gem of the West.

Our party had the honour of naming a cave here. It was about forty feet long and twelve broad, and surrounded by white columns, while just outside were huge stalactites, which, on being struck, emitted deep tones like an organ. The guide suggested to one of our party, just about to open a new church, that this cave would be a great acquisition to the building. So, with his permision, we named it the Vestry Cave, duly entering the name in the visitors'-book.

In one of these caves is a shaft of about sixty feet in depth, at the bottom of which is a broad, slowly-flowing stream—probably that which reappears near the Devil's Coachhouse.

It may be interesting to some of your readers to mention that while the Blue Mountains generally are composed of granite, sandstone, shales, and coal, where these caves abound is a large belt of blue limestone, and it is generally supposed that the caves have been formed by water, which has found its way through the mountains by excavating these subterranean chambers. The stalactites and stalagmites are still in process of formation, and the falling drop of water still glistens from the end of many a pendant, leaving its deposit of lime behind.

It is unfortunate that these charming scenes are so difficult of access. But now Government is helping visitors by rope-ladders, a bridge, and other aids to locomotion, we trust it will soon have a proper house of accommodation erected, and some of the narrower passages enlarged. Nevertheless, several parties visiting the caves include ladies, some of whom have penetrated as far as any of the visitors. Yet, with continually fresh discoveries, and increase of accommodation, we may be sure there will be increasing numbers of visitors, for of all the sights I have witnessed in Great Britain or here, nothing for grandeur, beauty, or novelty, surpasses the celebrated Fish River Caves.

G. G. H.

Clerical Humour.—The Rev. W. D. Carter, vicar of Stand-lane, Manchester, is a humourist of a grim type. He has written to the *Manchester Courier* setting forth how his church has been entered in the night time and robbed of sundry more or less valuable articles. But towards those who have plundered his church he seems to have a comparatively kindly feeling, whilst towards those who have "decided that the churchyards are falsely so called, and that Churchmen are outlawed, and have no rights, except the right of being robbed," he displays the full force of his enmity. The robbers who entered his church he playfully alludes to as perhaps "shirted in Liberal lawn," mentions the fact that they smashed an alms box intending to "disendow" it, and that though surrounded by the dead, they had no fear of spirits, but emptied a bottle of brandy "which had been kept many years in the church ready for any persons, bishops or others, who, being of a faint-hearted temperament, might faint from fear, weakness, or policy during Divine service." The burglars were "very decent fellows," but they could not get into the safe, which "unlike the majority of the archbishops and bishops, did not flinch." All through the letter, indeed, this reverend gentleman draws comparisons between the thieves who broke into his church under the belief that they had a right to church property without paying for the same, and the archbishops and the majority of bishops who helped the Burials Bill—comparisons very much to the disadvantage of the bishops. "The deeds done in high places," he says, "Lords and Commons, are being imitated in *his* own peculiar way by Bill Sykes and Co." There is just one flash of real purpose in the letter, however, and that is contained in the postscript. "Being a member of the Church militant," he says, "and having paid a Liberal Government ten shillings for a gun licence, I can lawfully shoot." Of course he means this for the gentlemen whose virtues he so warmly lauds, but the other gentlemen, whom he so openly condemns, may also gather a fair notion of what he would like to see done to them at the same time.—*Bradford Observer.*

THE ST. SAVIOUR'S, SOUTHWARK, CHURCH-RATE.

When the Act for abolishing compulsory Church-rates was passed in 1868, there were certain rates which were exempted from the operation of the Act, and among them were rates referred to in the following clause (2):—

This Act shall not affect any enactment in any private or local Act of Parliament under the authority of which Church-rates may be made or levied in lieu of, or in consideration of the extinguishment or of the appropriation to any other purpose of, any tithes, customary payments, or other property, or charge upon property, which tithes, payments, property, or charge, previously to the passing of such Act, had been appropriated by law to ecclesiastical purposes as defined by this Act, or in consideration of the abolition of tithes in any place, or upon any contract made, or for good or valuable consideration given, and every such enactment shall continue in force in the same manner as if this Act had not passed.

The parish of St. Saviour's unfortunately comes within the operation of this clause—legally, that is, but, in the opinion of many of the parishioners, not equitably. The history of the rate is very curious, and throws a good deal of light on the way in which money is obtained from the pockets of the public to support a Church, which "Church defenders" assert is supported only by means of property derived from the liberality of our "pious ancestors."

Not to go back to the arrangements of still earlier times, we find that an Act, 22 and 23 Charles II., enacted that the inhabitants of St. Saviour's should be "for ever thereafter exonerated from tithes," and, in consideration thereof, should yearly be taxed to the extent of £350, for the purpose of paying £100 a year each to two chaplains, and £30 to the schoolmaster and usher of the Free Grammar School; the residue being applied to the repairs of the church and "other matters concerning the administration of the church affairs." That Act continued in force till the 56th of George III. (1816), when another Act was passed. It recited that the sum previously allowed and the revenue of the rectory were inadequate to the repairs of the church, and increasing the stipends of the clergy, and enacted that the chaplains should have £300 each, while the poor schoolmaster and usher were to continue the pittance of £30 a year between them, and the balance was to go, as before, to church repairs and other church purposes. To raise the increased amount a rate, not exceeding one shilling in the pound per annum, was authorised, and, that nobody might escape through the meshes of the ecclesiastical net, the assessment was to be made upon

All and every person or persons who did or should inhabit, hold, use, occupy, possess, or enjoy any land, ground, house, shop, warehouse, storehouse, cellar, coachhouse, stable, vault, building, tenement, hereditaments, or premises, or the landlords, owners, lessee or lessees thereof respectively.

This recital is important, as showing clearly how little the exaction has of the character of tithe, and how much of the character of a tax.

It is the levying of the rate under this Act which is now occasioning excitement in the parish, several of the parishioners having refused payment, and submitted to a distraint of their goods.

A public meeting to prepare for a poll of the parish in opposition to a new rate was held at the Bridge House Hotel on the 28th ult., when Mr. Andrew Dunn (one of the victims) presided, and addresses were delivered by Mr. Thorold Rogers, M.P., Mr. Carvell Williams, Mr. Fielding (another of the distrained), Mr. Gardner, and Mr. Moore. At this meeting it was stated that the amount now raised under the Act of George III. amounts to nearly £1,000 a year, and might reach £4,000. Instead of two chaplains, one only now received the salary of both, and it was argued that, though the rate levied under the earlier Act might be regarded as an equivalent for tithe, the second Act set aside that bargain, and the inhabitants now paid a great deal more than the equivalent. Mr. Cohen, M.P. for Southwark, wrote, expressing the opinion that either the rate should be refused, or the Act of George III. be repeated. Mr. Rogers, M.P., stated that the Ecclesiastical Commissioners possessed ample funds to furnish a substitute for the rate, and a few days later he elicited in the House of Commons the fact that they received for the year ending Lady-day, 1879, a rental of £9,860, derived from the see of Winchester, and that they had been in receipt of an income from that source ever since 1869. It was also alleged that the parish was in possession of property which would be applied to the support of the clergyman, whom it was not wished to deprive of his income. Mr. Rogers thought the Ecclesiastical Commissioners should be appealed to, but Mr. Carvell Williams said that the only anxiety of the Commissioners was to increase the incomes of the clergy, and that they cared nothing for the burdens of parishioners. He recommended an appeal to Parliament as the more likely mode of obtaining relief.

It was stated at this meeting that the Bishop of Rochester admitted that there were two blots in the administration of the parish, and that he had made proposals for removing them. One was the existence of this rate, and the other the election of the incumbent by the parishioners, and he proposed that they should either levy a rate in ten or twenty years sufficient to raise an endowment as an equivalent, or that they should obtain the money by selling the advowson. On this last point Mr. Carvell Williams remarked that the Bishop proposed to remove one blot by making another, for just when many Churchmen were denouncing the traffic in livings, here was a bishop deliberately recommending the parishioners to sell one of the very few ecclesiastical rights which they possessed, and to hand over the appointment of their spiritual guide to the highest bidder!

The vestry meeting to make the rate for the year was held last Saturday, and then matters took quite an unexpected turn. When the adoption of estimate (£1,040) had been moved, it was proposed to strike out £30 for the pew-opener, but the clerk submitted that the amendment could not be put. The same course was taken in regard to other amendments of a like kind. A reduction of £350 for church repairs was put and negatived. When a rate 1¼d. was proposed, the chairman refused to put any amendment, amid great excitement, during the prevalence of which the rate was declared carried. Thereupon a poll was demanded, but both chairman and clerk were inexorable in insisting that there was no power to grant it, and the meeting broke up in confusion.

It remains to be seen whether these proceedings will extinguish the opposition to the rate, or help to extinguish the rate itself. Matters evidently cannot stay where they now are, and the opponents of Church-rates in Southwark will have to gird themselves for what will probably be a severe conflict. There ought, however, to be no doubt as to the ultimate result.

MISSIONARY INTELLIGENCE.

DESTRUCTIVE HURRICANE IN THE LOYALTY ISLANDS.

The August "Chronicle" of the London Missionary Society supplies details of hurricanes which have wrought great devastation in the islands of Maré and Lifu, where two of the society's mission stations are located.

The Rev. J. Jones, writing from Maré, says:—"Last Saturday, January 24th, this island was visited by a terrific hurricane; it was at its worst about ten o'clock a.m. My barometer, which I do not consider a good one, stood at 28·65. The desolation all around cannot be described. Though I have been here more than twenty-five years, and have witnessed several, yet I have never seen anything to equal that. The number of cocoa-nut trees and bread-fruit trees laid low is very great; indeed, of the latter scarcely any are left. In many places these trees lie piled one upon the other like great barricades. The loss of the cocoa-nut trees is a very serious thing for this island, where they are of so slow growth, requiring about twenty years to come to perfection. The yam plantations, too, were in the height of their luxuriance. These are destroyed, as their growth is stopped by the vines being torn and twisted. Bananas, sugar-cane, &c., are all laid low. We anticipate a great dearth of food during the present year. The cocoa-nut trees, too, being so many destroyed, the people cannot make much copra for many years to come, and that is their only article of commerce at present, so that they will have little to eat, and much diminished means for purchasing. In this district there are scarcely any houses left standing; the sea rose to a fearful height, sweeping stone houses and stone walls completely away. My house was made a place of refuge by the poor homeless people. They brought their children in crowds to escape the wind, rain, and sea; some of the people were carried in quite exhausted. No fire could be kept alight, the houses being all washed away; consequently no food could be cooked, except in my kitchen, and there the poor creatures were huddled round the fire so much that it was with great difficulty I could keep water boiling, and with that I made them arrowroot, which comforted the children, revived the exhausted, and sustained all during the violence of the storm. . . . My house and kitchen stood well; also the church, with the exception of the shutters of the latter being wrenched off from the hinges and thrown about in all directions. The cyclone came so suddenly that things could not be properly secured. Our school-house, too, was terribly shaken, and a part of it put out of the perpendicular. Had the violence of the storm continued a little longer, it must have fallen. I am sorry to say that my large workshop, where I taught the students industrial work, was blown down, and, I fear, much that it contained very seriously damaged. Two of the sleeping houses belonging to the scholars of the boarding-school were destroyed, also the teacher's dwelling-house. The whole of the stone wall bounding the mission premises has been washed away by the sea. I am thankful to say that, with the exception of some bruises, all the people have escaped. This is remarkable, considering how trees and houses were falling all around; many being compelled to swim into the sea to rescue their property. On such occasions the howling of the wind is so great that the crash of trees and houses falling around cannot be heard to give warning of danger."

The Rev. S. Creagh thus writes from Lifu:—"During the height of the gale on the 24th of January, my aneroid went down to 28·05. Terrible destruction has been done; very few of our chapels remain intact. Our beautiful chapel at Xepenehe is a mass of ruins; the gable wall, built of solid masonry by French practical workmen, was blown flat down, as one of the walls of Jericho may have been prostrated. Our class-room, built by MacFarlane, and considered by him as almost impregnable, is a heap of ruins. Our dwelling-house suffered much; a great many of the sheets of galvanised iron roofing were stripped off, and everything in the house got saturated. Unfortunately for us, we were spending a month amongst the people of the other side of the island. Cocoa-nut trees have fallen by thousands, the yam, cocoa-nut, and banana crops, which bade so fair, are all ruined. Scarcely any copra will be made this year, and no money obtained. We hope there will not be any real want, as the land will yield a quick crop of sweet potatoes, Indian corn, and pumpkins. Native huts were swept away like houses of cards. All this will involve a large amount of extra labour on the part of us all. A second gale came on last Monday night, February 9th, but much less in severity; it had been brewing for a whole week. I have not seen such a gale as we had on the 24th of January during the whole of my twenty-five years' experience of the South Sea Islands. I never wish to see another. Last Monday night the aneroid stood at 29·08."

PROGRESS IN MADAGASCAR.—CULTIVATION OF VOCAL MUSIC.

The Rev. C. F. Moss, one of the London Society's missionaries at Antananarivo, Madagascar, writes:—"I must just tell you of a novelty that we had at the commencement of this year, January 3rd, in the form of a grand vocal and instrumental sacred concert, in connection with the Young

Men's Society at Ambatonakonga. It commenced at 8.30 a.m., but the church was crowded before 5 a.m., and there could not have been fewer than 1,500 persons present. The hymns and pieces sung by the choir were very creditably done indeed; while the presence of the Queen's band, who sometimes accompanied them and sometimes interspersed sacred pieces between the vocal music and the addresses given on the occasion, very much added to the brilliancy of the programme. My friend, the Rev. W. C. Pickersgill, kindly presided at the harmonium, and also, with my wife and Dr. Mackie, contributed some sacred songs in English, which were received with great applause. The attempt was the first of its kind in Madagascar, and certainly was pronounced by all present, whether European or Malagasy, a great success. To myself, the most pleasing feature of the morning's entertainment was the perfect propriety and decorum with which the immense audience behaved, although before the meeting broke up most of them had been there six or seven hours, and many of them had barely been accommodated with standing room. I must further add that the conductor, Ratamy, who performed his part most admirably, was taught Sol-fa by the Rev. James Richardson, and was one of his most successful pupils."

CHINA.—REPRESSION OF OPIUM SMOKING.

The Rev. W. Muirhead, of the London Missionary Society, thus writes in the *Friend of China* of August:—"We call attention to the fact that this repression of opium is the work of the Chinese authorities, in the *native* city of Shanghai. The port, or foreign concession, is outside their jurisdiction, being governed by a municipality of the British and other merchants, in connection with the consuls. It is to be feared that trouble will arise out of this protection of opium-smoking dens by British and other consuls. The mandarins are proceeding vigorously against opium shops in the city, which are all closed. The proclamations have been posted up for a long time, and crowds of people are constantly reading them. A certain period has been allowed for the abandonment of the pipe, and vigilance is shown in regard to new smokers, who are to be summarily punished. The evil is that while opium is suppressed in the shops, it is permitted in the houses, as is the case also at Soochow and Nanking. Indeed, a similar state of things has been introduced widely; still it is professed that certain guardians of the peace are placed over a certain number of houses, and they are charged not to allow any new smokers, while the old ones are medicated for the purpose of giving it up altogether, or even they may be suffered to die out. Of course, in the foreign settlements no change has taken place, where the evil goes on as rampant as ever. The people everywhere commend the prohibition even, though in many instances writhing from the pain and difficulty of abandoning the vice."

CENTRAL AFRICA.—"POSSESSION."

The Rev. C. Yorke, of the Universities' Mission to Central Africa, contributes to *Mission Life* for August a paper on "The Waboondei: their Social Habits and Customs," from which we make an extract as to the belief prevailing among them as to different sorts of "possession." He writes:—"'Jinibahari' is held to be a devil, of which the person possessed screams and cries incessantly. Remedy: The possessed stands on a mat, while the man familiar with evil spirits, or the 'medicine man,' pours water over the patient, and utters his unintelligible sounds until the patient shrieks and utters the same sounds as the medicine man. The devil is then told to come out, and the patient is cured. 'Pepo ya komwana.'—In this case the possessed is supposed to speak naturally the devil's language. Remedy: The patient sits on a mat, the head covered with a white cloth, incense is burnt at the feet, and drums are beaten. The devil's agent stands before the possessed, and the devil comes out and sits on his priest's shoulders. Then the medicine man begins to dance. When he is tired he stops, and the devil is gone. It must be remembered that the man who professes to cast out the devil is always paid well for his trouble. 'Kinyamkera.'—In this form of 'possession' the victim covers his or her head with thorns, and dances about the town. The medicine man speaks to the devil, and asks him if he has given the person this affliction? The devil answers in the affirmative, and the wizard commands the devil to come out. 'Madagori.'—The person possessed by this devil puts on a kanzu and wooden clogs and begins to dance. The medicine man speaks as in the last instance, and the person is cured. 'Matari.'—This is much the same as the above, the only difference being that incense has to be used. Sometimes, too, the devil, in this case, will, according to the medicine man's interpretation, ask for a fowl, or goat, and drums. The people in their ignorance believe that if they give what the devil asks for, the said devil will leave the person possessed. 'Masendegulo.'—The patient in possession of this devil is placed on a three-legged stool, incense is burnt under the stool, the head of the sufferer is covered with a white cloth, and the body is smeared over with wetted powder of the baobab fruit. The feet are placed in wooden clogs, and these latter are placed on a mat. Before the person is deposited a tray of Indian corn, in the middle of which is placed a wooden doll, which is called 'pepo,' 'devil.' A piece of gum copal is placed on one side of the idol, and a broken calabash on the other. The medicine man squats beside the idol and sings; other people are invited to join in the singing. The devil is supposed to be so delighted with the singing, &c., that it comes out, and the patient is cured."

"How Not to Do It."—There is a rural parish in Suffolk, the name of which I need not just now mention, as I am going to make a little friendly criticism respecting the preaching power of its vicar, which appears to me, judging from a recently published sermon of his, to be a good many *miles* over the heads of his congregation, taking it at a fair average of rural congregations generally. In the sermon alluded to (and which is published at the "Church of England Pulpit Office") these Suffolk peasantry were informed that the principal meals in Palestine are an 'ariston' in the morning, and a 'deipnon' in the afternoon; and that oriental houses, as architectural and structural features, have their "pylon," their "catalyma," and their "hyperoon." Taking these as a kind of introduction to the House of Simon the Leper, the preacher proceeded further to state that the woman took her "myron" from an "alabastron," and that the particular perfume referred to in the Gospel narrative is known to botanists as "nardostachys." I wonder whether "Giles" and "Hodge" duly and at frequent intervals nodded assent to these wonderful words, though I fancy the old ladies of the village would have felt "that blessed word Mesopotamia" to have been far more edifying and suggestive.—*Hand and Heart.*

THE TONIC SOL-FA SYSTEM.

On Friday morning a deputation waited upon Earl Spencer and Mr. A. J. Mundella, the Vice-President of the Council of Education, with regard to the subject of teaching singing in schools. The following were members of the deputation:—Dr. Cameron, M.P., Mr. Middleton, M.P., Mr. Macliver, M.P., Mr. B. Richards, Mr. Woodall, M.P., the Hon. Norman Grosvenor, and Mr. Lushington, Q.C. Sir Charles Reed, who introduced the deputation, remarked that the deputation brought up a memorial, signed by 500 or 600 persons—professional musicians, musical authorities, scientific men, educationalists, philanthropists, teachers, Members of Parliament, and 270 chairmen of School Boards. Since the formal recognition of the Tonic Sol-Fa method of notation in 1869 the promoters of this system had been most indefatigable in setting forth its claims, and the country had accepted it with a readiness and enthusiasm beyond that which the most sanguine of its supporters could have expected. In the 311 schools in London option was allowed in the teachers in respect of the system of teaching singing which should be adopted, and almost invariably the Tonic Sol-Fa system had been chosen. They believed that the teaching of this system was thorough, very simple, exceedingly cheap, and decidedly popular; and on these grounds they urged upon the attention of the department this very important question, which affected the social, moral, and religious interests of the children attending their schools, in order that it might not readily be set aside. They challenged inquiry as to the value of this teaching in schools; and, in conclusion, he referred to one or two extracts from the reports of the department's inspectors who had borne testimony to the value of the system. Mr. Vernon Lushington, Q.C., Dr. Stainer, organist of St. Paul's Cathedral, and other gentlemen interested in music, also spoke highly of the system.

Earl Spencer, in reply, said that both Mr. Mundella and himself attached the greatest importance to the value of education in music being widely spread among the population of this country. He would not minimise in any degree the advantages which had been pointed out as accruing from a wide-spread knowledge of popular music throughout the country. They would consider this subject as an important part of the question of revising the whole method of payment. He wished to point out that Her Majesty's Government had not in any way committed themselves to any change in the system of instruction in music in elementary schools. The late Government introduced some proposal, and both Mr. Mundella and he thought it was desirable, as they valued very much this question of musical education, that before they committed themselves to any change, they should consider the whole subject most carefully and most fully. They therefore declined to make any change in the system this year, but they would consider with very great care all that had been said that day on the system. He did not think the proposal introduced by the late Government would preclude their system from being taught. In conclusion he assured them that this subject should receive their very careful consideration, and that they valued very much the very interesting information given by gentlemen so well competent to give them an opinion upon the subject.—The deputation thanked his lordship, and withdrew.

BANK HOLIDAY AT ILFRACOMBE.

[FROM A CORRESPONDENT.]

If the same glorious sunshine which lit up the hills and dales of North Devon was universal on Bank Holiday, there must have been many benedictions bestowed upon Sir John Lubbock. Never was more perfect holiday. My good luck led me to spend the day at Ilfracombe. Ilfracombe! Are there any of your readers who know not that charming spot? If there are, I advise them to set one most solemn duty forthwith before their eyes—a pilgrimage thither. None are too poor for the trip in these cheap travelling days, and none who can pay the visit need envy the rich. Wealth cannot purchase more sublime visions. I have been gazing on the rare beauties of New Zealand scenery since last I visited Ilfracombe, but with all my enthusiastic admiration of the "England of the Pacific," I was compelled to acknowledge last evening, while standing on an eminence which swept the whole panorama of Ilfracombe, that the dear Old Home could hold her own after all in magnificent scenery with any other country that I had visited. Yes, that exquisite view had not been surpassed by anything seen at the Antipodes. Let me attempt a description of the picture. Westward of the town are the Tors Walk—a zig-zag path cut on the sea-face of vast conical hills covered with every description of wild foliage. Toiling upwards, we have to our right the sea—now a blue expanse of waters covered over with white-tipped waves, consequent on a stiffish nor'wester which has sprung up. The tide is setting in, and a ceaseless murmur ascends from the rocks at our feet, as the waves come dashing in on their jagged sides. We are insensibly reminded of our favourite American poet's lines:—

They kneel upon the sloping sand,
As bends the human knee;
A beautiful and tireless band,
The priesthood of the sea.

Upward we mount, stopping occasionally spell-bound by the enchanting spectacle seaward, for the sun, who has been flooding the whole panorama all day long with his invaluable rays, is now slowly descending to his western home—his "course of beneficence done." As if in token of their appreciation of his vast service to the ripening crops, the whole western hemisphere is tinted over with a most exquisite pale crimson which suffuses itself over the charming landscape. Our poetic store is again appealed to, and we sit down on a welcome seat and exclaim:—

Slow, slow, mighty wanderer, sink to thy rest,
Thy course of beneficence done;
As glorious go down to the ocean's warm breast,
As when thy bright race was begun.
For all thou hast done since thy rising, O Sun,
May thou and thy Maker be blest;
Thou hast scattered the night from thy broad golden way,
Thou hast given us light through a long happy day,
Thou hast roused up the birds, and awakened the flowers,
To chant on thy path and to perfume the hours.
Then slow, mighty wanderer, sink to thy rest,
And rise again beautiful, blessing, and blest.

Another longish pull and we are at the top of the highest tor. Now look around. A warm pink tint is over everything. Yonder, lying at our feet is the queer, irregular town. Beyond it is bold and rugged Hillsborough, standing out firm and defiant as it has since Creation's dawn. Inland, its grassy slopes are now, thanks to the heavy rains, one vast mass of living green. From its summit you may witness the sun rise from the sea, and set in an ocean-bed. That smaller eminence is Lantern Hill, which, together with the harbour pier at its feet, is a favourite rendezvous of the visitors who come to see the steamers arrive and depart. Further round to the left is Capstone Hill and Parade, the chief haunt of the visitors. Hundreds are now either sitting about on its many natural and artificial seats, wandering over its grassy slopes, or parading its incomparable zig-zag paths. In one of the many picturesque meadows below us a grand temperance fête is going on. From our eyrie we see the happy throng, now dancing to the strains of a band, now entering heart and soul into that favourite Devonian game—kiss-in-the-ring. See how the prettily-dressed girls are fleeing from the youths whom they have thrown the handkerchief on. How determined they are not to be overtaken! What a calamity if they should be caught! O daughters of Heth, how much ye are alike everywhere! And those children in white dancing around the May-pole. Happy throng! How much misery may ye escape if your present abstinence from strong drink should continue through the whole of your lives. Who would dare withhold the prayer, God grant that it may? But we may not pause long to look at even so fair a sight as that. Turning our backs on the town view we look towards Morthoe and Lee, pretty villages on the road to the Woollacombe Sands. Farmhouses dot the picturesque dales. "The valleys are covered over with corn." Yonder shadowy prominence seaward is Lundy Island. That building perched up on a hill just below us is the South Western Railway Station. The winding road, along which a four-horse break is galloping in fine style, is the Barnstaple-road, and the break is laden with Great Western railway passengers. The steamer just arrived in the harbour is laden with passengers, who have chosen the sea route *vid* Bristol and Portishead. Happy visitors! No disappointment awaits them. Whatever may be the expectations, however high the hopes, no one can suffer disappointment who spends his Bank or any other holiday at incomparable and unique Ilfracombe.

August 2nd, 1880. A. C.

ECCLESIASTICAL MISCELLANY.

Canon Duckworth and Dr. Flood.—In the House of Commons on Friday, Mr. Gladstone stated, in answer to Mr. Barran, that undoubtedly Canon Duckworth had intimated his intention to resign the living of St. Mark's, Hamilton-terrace, St. John's-wood, and that Lord Beaconsfield had intimated to Dr. Flood, of Leeds, his intention, on behalf of the Crown, to appoint him to the benefice of St. Mark's. Mr. Duckworth has written to him (Mr. Gladstone) that when he communicated with Lord Beaconsfield his resignation was intended to be a *bonâ fide* act; but three weeks afterwards he was compelled by grave personal reasons to return to his parish and resume his work, and these reasons made it impossible for him to fix a date for his retirement. The right of the Crown could not therefore take effect until the legal resignation had been made to the bishop. He (Mr. Gladstone) had no power to take any steps in the matter. The faith of the Crown was pledged to Dr. Flood, but it was necessarily limited by the power of the Crown, which did not become a real power until the resignation of the benefice had become a legal act. According to the statement of Mr. Barran, Dr. Flood is, as a consequence of this transaction, now without preferment, having resigned his living of St. Matthew's, Leeds, to which the Rev. E. G. Ingram has been presented by the Bishop of Ripon.

A Violent Ecclesiastic.—The Rev. Canon Robertson, of Durham Cathedral, was charged at Durham Police Court, on Thursday, with threatening to assault a farmer named Lofthouse. The complainant requested Canon Robertson to remove a wicket gate leading into an archery ground and tennis court adjoining his fields through which complainant's cattle strayed. He refused, and complainant put up two rails. Canon Robertson kicked them down and threatened to smash complainant under his feet. Defendant denied using the threat.—The Bench bound Canon Robertson over to keep the peace for three months, and ordered him to pay costs.

The Rajah of Coorg.—A correspondent of the *Indian Church Gazette* writes:—"A favourite amusement of the last Rajah, who was a great sportsman, was to shoot at his prisoners across the palace yard. They had to bolt by a gateway opposite his verandah, at a distance of some forty or fifty yards, and if he missed them it is said he let them go. Another of his amusements was to see his wretched victims hurled over a cliff, of which he had a commanding view from a point still called 'The Rajah's Seat,' a spot where Mercara's little society now daily meets for 'gupp' and the air. This wretch, instead of being imprisoned or hung by us in 1834, was pensioned off, and afterwards allowed to go to England, where he died, and was buried, though a heathen, in the Kensal Green Cemetery. A daughter who was born to him in England was baptized by the Archbishop of Canterbury, Queen Victoria herself being godmother.

The Marriage Law.—A committee appointed by the Provincial Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire has reported, in regard to marriages, "that the civil portion of the marriage ceremony should be separated from the religious." Objections to this were raised, but there would be no practical difficulty. Already, notice has to be given to the registrar; all that is necessary is that this notice-giving should be followed by or extended to an official act of registration at the same office. The officiating minister, in that case, would not as now act at the chapel with the Registrar, but act upon his mandate or permit. The minister alone would perform the marriage service, and his endorsement of the Registrar's mandate or permit in due form, would be the Registrar's authority for issuing a certificate of marriage. In this way, if the method applied, as it should, to churches as well as chapels, a good and uniform system of registration would be kept up, and the sanctity of the effective religious service would be retained.—*Truthseeker*, August.

Scotch Educational Endowments.—In the House of Commons, on Monday, in answer to Mr. Peddie, Mr. Mundella said the annual revenue of all the educational endowments in Scotland may be roughly estimated at fully £200,000; the annual value of endowments reorganised under provisional orders amounts to, say, £3,258; schemes now under consideration amount to £12,110; schemes not approved and rejected, £26,336. We have no materials which will enable us to state the value of the endowments accruing in the last fifty years.

APPOINTMENT OF IRISH MAGISTRATES.—In the House of Commons, on Friday, Mr. Corbet asked the Chief Secretary to the Lord-Lieutenant of Ireland whether it was a fact that in the county Wicklow, with a Catholic population of 63,300 persons, there were only four Catholic magistrates and no Catholic Deputy-Lieutenant, while there were ninety Protestant magistrates and seventeen Protestant Deputy-Lieutenants, the Protestant population being only 15,200; and whether, if these facts were correct, he would communicate with the Lord Chancellor of Ireland with a view to placing Catholic gentlemen duly qualified to act as magistrates in the Commission of the Peace for the county of Wicklow.—Mr. W. E. Forster said he had no official information as to the religious views of the magistrates. He did not doubt the facts as stated by the hon. member. With regard to the second question, the hon. member was doubtless aware that the initiative in placing gentlemen upon the Commission of the Peace did not rest either with the Lord Chancellor or with the Government. The Lord-Lieutenant of the county placed on the commission a gentleman who had been recommended to him and of whom he approved. If a representation were made that a person so placed was an unfit person to be a magistrate, or that a person who had applied for the commission was a proper person to be a magistrate and had been wrongly refused, such representation was forwarded to and considered by the Lord Chancellor, and he could say that his noble friend the Lord Chancellor of Ireland was only anxious that the commission should be given with perfect fairness as between Roman Catholics and Protestants.

MISSIONARIES IN ABYSSINIA.—The *New York Independent* says:—"We have on various occasions during the past two or three years given accounts of the obstacles and persecution encountered by the Swedish missionaries in Abyssinia. Many of them have fallen by disease and violence, and the others have been driven from one place to another, and their labours hindered in every possible way. The latest news states that last year Mr. Soensson and Mr. Carlsson and their colleagues had an interview with King John, who received them courteously and provided them with quarters and food. But in response to their request to be allowed to preach the Gospel, he gave an unfavourable answer. He said he could not allow them to teach in the country, because he did not want two sorts of Gospels. Abyssinia had been Christian 250 years. The Falashes he had assigned to Mr. Flad's disciples; the Comanties and Waities he was teaching himself. In conclusion he told the missionaries to return to their own country and teach the Falashes and heathen there. He ordered them away at once, and forbade them to stop anywhere along the road more than one night. The missionaries had a long and wearisome journey, and were badly treated by the people because of the king's contemptuous dismissal of them. They returned to Massowa, the rest of the missionary force residing at Mensa. At last accounts, those at Mensa were fearing an assault by the rebel Waldo Mikael's forces, and those at Massowa a raid by the Mohammedan Governor of Hamazan."

THE NIHILISTS.—A correspondent of the Vienna *Allgemeine Zeitung*, writing from St. Petersburg, says that Count Loris Melikoff, on receiving the appointment to the high position he holds, resolved to put an end to Nihilism in a practical, business-like manner. Well knowing the character of the people he had to deal with, he felt confident in the efficacy of his plans, and the results he has achieved certainly show that he was not mistaken in his estimates. One of the first steps consisted in opening negotiations with two Nihilists of high rank who were confined at Fort Paul. After personally communicating with the prisoners, he released them from confinement. At the same time they received a pledge from Count Melikoff that the persons whose names had been divulged as being prominent among the Nihilists should not be harmed in any way whatsoever. It is needless to say that Count Melikoff adhered to the pledge, and it enabled him still further to penetrate into the secrets of other persons. The question was how further to employ these persons, who belonged to that intelligent, but indigent class of persons so numerous throughout Russia, in order to render them harmless, as it were. But Count Loris Melikoff achieved a complete success. One after the other the persons were secretly invited to enter into arrangements in good Russian fashion. No one had a knowledge of the other's doings or whereabouts. By far the larger number of persons were sent out of the country in secrecy as political agents to Roumelia, Servia, Greece, and Constantinople; while others were retained on stipends until an opportunity for employment should offer. They may be seen moving about freely. In conversation with others, they profess to favour Panslavism to the last; but they assert it is essential for Russia to solve the problem of forming a union among all Slavs; that being accomplished, the great measure of reform may be attempted. The fact that nothing is to be apprehended now from Nihilism needs no comment.

Rev. JOSEPH ELLIS, vicar of Wilsden, in the diocese of Ripon, thus writes to the *Bradford Observer*: "I wish the words spoken before 30,000 Durham miners were repeated in every pulpit in England. They are righteous words. Pray allow me to quote your report again:—'Referring to the Afghan disaster, Mr. Bradlaugh asked his audience to bear with him while he entered his solemn protest against the cry for bloody vengeance which the *Standard* and other Conservative papers were now trying to raise. If the country wanted vengeance, it should fall on Lord Beaconsfield, the head, and Lord Lytton and Sir Bartle Frere, the tails. It should come upon the late Government, which had brought us into conflict with the Afghans. There was a time when the Houses of Parliament impeached the Earl of Strafford, a grander man than any gingerbread earl; and he now asked them to record the shame, horror, and disgrace which rested on a Government which the voice of England had driven out, but which they had not adequately punished.' To this language of an Atheist (except the expression 'gingerbread earl') I desire to have the honour of affixing the seal of a priest of the Church of Jesus Christ."

THE IRISH CENSUS.—In the House of Commons on Monday Mr. Sullivan asked the Chief Secretary to the Lord-Lieutenant of Ireland whether he could state upon what grounds the Government had been advised to abandon the safeguards of a mixed Commission under which heretofore the religious census of Ireland had been taken.—Mr. W. E. Forster replied that he would make a statement on the subject on behalf of the Government when the Irish Census Bill was before the House. While the Government were anxious to make the Irish Census as complete and its return as speedy as possible, they were anxious that every safeguard for its accuracy should be provided.

THE REVISED VERSION OF THE NEW TESTAMENT.—The *Athenæum* says that the publication of the revised version of the New Testament will not take place until the spring of 1881, when the Greek texts, which are being prepared for the Universities by Archdeacon Palmer and Prebendary Scrivener, will no doubt be completed. The editorial work, as regards the revised English version, has been intrusted by the Universities, we believe, to the Rev. J. Troutbeck, the secretary of the New Testament Company.

LORD EBURY, writing in the *Times*, says:—"I shall be much obliged if you will allow me to take this means of informing the friends and supporters of the Bill which, at their instance, I introduced into the House of Lords for the purpose of checking the further widespread inculcation of auricular confession and priestly absolution in the Church of England, that in consequence of the state of public affairs since the general election, which have entirely engrossed popular attention, it has not been thought advisable to bring it forward; but we trust that next Session a fairer opportunity will be obtained for the complete discussion of this most important question."

ST. SAVIOUR'S, SOUTHWARK.—In the House of Commons on Monday, in reply to Mr. Rogers, Mr. Ashley said the property possessed by the Ecclesiastical Commission in St. Saviour's, Southwark, is derived from the Bishopric of Winchester, and has been in their possession since the resignation of Bishop Sumner in 1869. The total rental for the year ending Lady-day, 1879, amounted to £9,860 13s. 6d.

A RELIGIOUS CENSUS.—Mr. O'Donnell has given notice that on the second reading of the Census Bill he will move, "That, in view of the numerous questions of a religious character likely to engage the attention of Parliament, it is expedient to collect the most accurate statistics possible as to the various religious denominations."

RIVAL ROMAN CATHOLIC BISHOPS.—The question between the two rival Bishops of Tournay, Monseigneur Dumont and his supplanter, Monseigneur Durousseaux, has entered upon a new phase. The latter has appealed to the civil authorities of Belgium to protect him in his right as legal Bishop of the diocese against the Papal intruder. Both prelates are now excluded from the Episcopal residence at Tournay. Dumont was turned out by Durousseaux, and the latter has been ordered to leave by the civil authorities, the Government seal being now placed upon the empty palace until the law suit between the two Bishops has settled which of them is the rightful inhabitant. "There is something ironical," the *Globe* says, "in the fact that in a State where Church and State have been professedly separated for the whole half-century of Belgium's independent existence, the State is now called upon to decide which of the two men is the rightful Bishop of Tournay. If the State should rule that the prelate nominated by the Pope to supplant Bishop Dumont is the] legal occupant of the see, it will virtually set up Papal authority as supreme in Belgium on a point involving house property and a monetary stipend, a result hardly likely to occur while Belgium and the Vatican are in the heat of conflict. If the State should decide to protect Bishop Dumont, and rule that Bishop Durousseaux is an illegal intruder, a fresh cry of persecution of the Church will be raised in every Belgian diocese and parish."

A HUNGARIAN BRADLAUGH CASE.—A student of Hungarian Parliamentary history informs the *Pester Lloyd* that a case resembling the Bradlaugh incident occurred in the Hungarian Diet in the year 1729. Two Protestant Deputies, who were appointed members of a finance committee, refused to take the usual oath because it contained a reference to the Virgin Mary, to which they conscientiously objected. Thereupon they were excluded from the deliberations of the committee, and proceedings were commenced against them in the Diet for contumacy. But the then Emperor of Germany, Charles VI. (King Charles III. of Hungary), father of the Empress Maria Theresa, calmed the rising excitement, and solved the difficulty by an act of sovereign prerogative. He dispensed the Protestant Deputies from reciting in the oath the clause referring to the Virgin Mary.

"THE TINNAMIES."—The *Church Times* is responsible for the following:—"Some Sunday-school children were taken for a treat to the seaside. One of the elders of the party asked a little girl how she liked the sea:—*Child*: 'Very much, miss, but where are the tinnamies?' *Teacher*: 'The tinnamies, my child, what *do* you mean?' *Child*: 'The tinnamies, teacher; they all go with the sea, and I want you to show me where they are.' The teacher was nonplussed, and no wonder. When she at length discovered that she had been allowing her class to repeat the Fourth Commandment in such a fashion that the eight words 'the sea and all that in them is,' were run into three, she was rather ashamed of herself. Perhaps some other teachers may profit by her embarrassment." Another correspondent of the same paper supplies the following:—"A year or two ago the Inspector of Religious Knowledge in the diocese of Manchester requested one of the girls to write out the Apostles' Creed. For 'Suffered under Pontius Pilate,' she wrote 'Suffered under a bunch of spiders.' Gabbling is the fashion nowadays, whilst distinct enunciation and accuracy are lost sight of."

PRINCE NAPOLEON ON CLERICAL RULE.—The correspondence of St. Beuve, which is about to be published in Paris, will contain a very remarkable letter on Clericalism, from the pen of Prince Napoleon, written in 1867, just after M. Rouher had made his famous speech in defence of the temporal power. The Prince says:—"The entire correspondence of French diplomacy for more than a century, which I have studied, is an indictment against the misgovernment of priests at Rome. I repeat, therefore, to make the maintenance of the temporal power a principle of French policy is imaginative history. True history teaches that French policy has never, thank God! been bound up with the maintenance of the temporal power. . . . . Hateful acts, like the Mortara one, are numerous at Rome. To prove that the Government is one of the most execrable which has ever existed, that it guarantees neither the liberty, security, nor property of the citizens, that at the present moment, with its inquisition, which still flourishes, its exceptional tribunals, its absence of justice, its omnipotent police, it is one of the representatives of the Middle Ages among civilised nations, is but too easy a task, and nobody of good faith can dispute it. It judged itself by its speeches, encyclicals, and syllabus. To read them is to condemn it. . . . M. Rouher indulged in a series of insults against General Garibaldi. It is not my business to defend the General of the Volunteers. He does not represent the principles I wish to see triumph; he is the extravagant, vexatious, and deplorable exaggeration of them; but this does not blind me to the place he will fill in history; and, to speak out plainly, when posterity will have forgotten many eloquent Ministers, Garibaldi's name will live as that of a citizen who has done much for his country, has given great proofs of abnegation and disinterestedness, and will remain an extraordinary figure difficult to understand in our time. . . . The long history of the Papacy is one long appeal to foreign arms, in order to impose an amount of misgovernment which a people cannot bear. All Papal history is summed up thus:—to do ill to its country by the aid of foreign bayonets. . . . Let the clerical spirit, as the common enemy, everywhere find staunch and firm adversaries."

ST. JAMES'S, HATCHAM.—There was another "scene" at the morning service at St. James's, Hatcham, on Sunday. A very numerous congregation were present, and the church was decorated with flowers and the customary floral crosses. The vicar, Mr. Walker, omitted from the service some of the prayers, including that for the Queen, and on leaving the chancel, was followed by Mr. Sanders, the churchwarden, and Mr. Hallet, the sidesman, into the vestry. For about twenty minutes the congregation were left in suspense. It is stated that in the interview Mr. Sanders complained that the prayers for the Queen were omitted, and objected to the sermon being preached, as announced, by the Rev. T. P. F. Davidson, chaplain to St. James's House of Mercy, Fulham, on the ground that he held no licence to preach from the Bishop. Mr. Walker then ascended the pulpit, and stated that in consequence of Mr. Sanders' objection there would be no sermon, and that henceforth, in order to permit of the saying of the omitted prayers, the service would commence at half-past ten instead of at eleven o'clock. Mr. Sanders and Mr. Hallet then collected the offerings. A clergyman stood at the chancel steps with a gilt salver to receive them, and remarked that that was "the decent basin" mentioned in the Rubric, but Mr. Sanders said it was not according to the Rubric. Some persons persisted in walking about the church looking at the decorations, but there was no disturbance.

THE HARVEST.—The Archbishop of Canterbury requests the clergy of his diocese to read the following notice during Divine service:—"You are desired at this time to offer prayer both publicly and privately to Almighty God for His blessing on the coming harvest, and your attention is particularly called to the supplication in the Litany wherein you beg that it may please God to give and preserve to our use the kindly fruits of the earth so as in due time we may enjoy them.—Lambeth Palace, July 31."

TEST OATHS.—Mr. F. Pollock, in the August number of *Macmillan's Magazine*, deals with the history of parliamentary and other test oaths, and concludes:—Our ancestors were not capricious in the elaborate safeguards which they build up again and again round a ceremony originally of the simplest. Every clause and almost every word in the statutory oaths of allegiance, supremacy, and abjuration was directed against a distinct and specific political danger. It is unhappily true that examples of repressive legislation against mere speculative opinions, though less common in England than elsewhere, are by no means wanting. But the political test oaths do not belong to this class. They were framed to discover and bring to punishment, or to disable and exclude from privileges, not the holders of theological opinions as such, but persons holding opinions of which, rightly or wrongly, disloyal and seditious behaviour was supposed to be the necessary or highly probable result."

THE ANTONELLI SCANDAL.—The Antonelli will case came again before the Court of First Instance on Thursday. The Countess Lambertini now claims the right of proving that the register of her baptism is false, and urges that the former trial was only decisive on an incident, but not on the merits of the case. The Court, however, holding that the case was fully gone into at the previous trial, has rejected her plea. It is understood that she will appeal against the decision.

A LITURGY FOR PRESBYTERIANS.—"D. D," in *Church Bells*, calls attention to a growing feeling among some of the Presbyterians in favour of a liturgy, and quotes the following passage from a speech of Mr. Macrae, the Moderator of the General Assembly, which was recently in session at Montreal:—"It used to be hurled against us as a reproach that Presbyterians neglected the service of song, but that reproach has to a large extent been removed, and a hymn-book now to be adopted will be a pioneer of our future progress. I should be glad if a manual of services were also prepared, providing for the celebration of ordinances, for marriage, the sick-bed, and family prayers. Nobody could fail to see the bond of influence the Prayer-book of the Church of England has been to its members, and the Presbyterian Church might, without encumbering itself in any respect, take a leaf out of the book of that great Church." The *St. John Telegraph*, a Presbyterian paper published in New Brunswick, has been giving, he adds, similar reasons for the adoption of such a manual.

CLERICAL INFLUENCE.—A correspondent, who gives his name and address, writes:—"In a rural parish, a few miles from Newport Pagnell, a very poor woman, having a large family, and very scanty means of support, sent one of them, a boy aged ten years, to work, for which she was threatened with a legal penalty. She appealed to the clergyman of another parish, who has chiefly to do with the school of the one in which she lives. He asked her what Sunday-school her children went to? She replied, 'To the Independent Sunday-school, Sir.' He then said. 'Send them to the Church Sunday-school, and I'll get them off all I can, if not, I shall enforce the law all I can.' Owing to her extreme poverty she has, with great reluctance, for the present, sent them to the Church Sunday-school. He asked her where she went on Sundays. She told him that for want of decent clothing she could not go to any place of worship at present, but that she used to go to the Independent Chapel, as she always had done. He asked her what she went there for? and added, "If you read the Bible, and took notice of it, you would go to church!"—*Liberator*.

BELGIUM AND THE VATICAN.—Leo XIII. is said to be preparing for transmission to the Papal Nuncios accredited to the European Powers a *pro memoriâ* on the subject of the rupture of diplomatic relations between Belgium and the Holy See, in the form of an exhaustive narrative, to which the whole of the diplomatic and other correspondence connected with the subject will be annexed. The *Diritto* states that Leo XIII. has written an autograph letter to the King of Belgium, in which, while expressing his regret at the suppression of the Belgian Legation, he appeals to the heart and religious sentiments of His Majesty not to tolerate this slight offered to the Catholic Church, of which he has always shown himself an affectionate son.

THE EXILED JESUITS.—It is stated that the Jesuits exiled from France intend to settle in Wales. They have leased the Corbet Arms Hotel, Aberdovey, Merionethshire, for twenty-one years.

Baptist Missionary Society.
AUTUMNAL MEETINGS, 1880.

THE AUTUMNAL MEETINGS of the BAPTIST MISSIONARY SOCIETY will be held in LONDON on MONDAY and TUESDAY, OCTOBER 4th and 5th. Full particulars of Meetings will be announced shortly.

ALFRED HENRY BAYNES, General Secretary.
Baptist Mission House, 19, Castle-street, Holborn, E.C.

Baptist Union of Great Britain and Ireland.

IT is intended to hold the AUTUMNAL SESSION in LONDON during the week beginning MONDAY, OCTOBER 4th. Full particulars will be given in future announcements.

All communications to be addressed to the Secretary.

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THE
Nonconformist and Independent.
[Combining the Patriot, Nonconformist, and English Independent.]
THURSDAY, AUGUST 5, 1880.

THE ILLNESS OF MR. GLADSTONE.

THE indisposition which temporarily withdraws the PREMIER from the active duties of his great office has justified the fear that, however inexhaustible his intellectual force may be, his physical strength has at length been overtaxed by the extraordinary, and, indeed, unprecedented exertions of his electoral campaign, followed by his assumption of the twofold *rôle* of Prime Minister and Chancellor of the Exchequer. In proportion to the gratitude felt for this brave devotion of his veteran energies to the rescue of his country from the disasters following on evil counsel, has been the grief and anxiety with which the news of his illness has been everywhere received. So intense has been the feeling of alarm, that the wording of the bulletins, issued by medical authority, has been scrutinised by millions, with hardly less painful study than they would give to a telegram concerning the condition of a father or a brother hanging between life and death. As is often the case where the heart is profoundly touched, dismay at the possibility of danger has made many incredulous of hope; and they have imported into the language of these announcements gloomy hints of peril, which, as we are now happy to believe, had no justification except in their own over-wrought anxiety. The constant mention of continued fever moved the uninitiated with fear of that typhoid pest, to which so many valuable lives, in the ripe fruition of their powers, have succumbed. A too literal interpretation of the Psalmist's somewhat elastic estimate of the span of human life has sometimes prompted the attribution of an almost superstitious significance to the turning of the seventieth year. Even when comforting themselves with the remembrances of the amazing strength of constitution shown by the great Minister, men of such a tendency have heard, like the sighing of a melancholy refrain, the words, "Yet is their strength labour and sorrow; for it is soon cut off, and we fly away." With the better hopes inspired by the latest intelligence available, we could almost smile at such fears, were it not for their association here and there with the religious faith which, from the time of the Pilgrim Fathers downwards, has always formed the noblest inspiration of political Liberalism in England. Wherever during the last few days great gatherings have been held for the furtherance of Christian objects, fervent prayers have been offered for the great statesman in his hour of weakness. And while the uniformity of service insisted upon in a State Church allows no provision for such causes of popular emotion, probably no Free Church, in town or village, has met for its week-evening service, without manifest tokens of the prevalent national feeling.

Very few men, even in the limited roll of the powerful and famous, have been able to evoke the sort of sympathy which Mr. GLADSTONE's illness has called forth. Whoever might sway the destinies of England, would be sure of respectful interest on the part of the people in any time of his sickness or sorrow. But there is something more than interest and respect in the feeling that has stirred the heart of the nation at this time. Even admiration for amazing gifts of intellect, eloquence, and energy, and regret for the loss occasioned by their withdrawal, though but temporarily, from the public service, have had quite a secondary place. There is a warmth of grateful affection in the popular sentiment, such as nothing but moral qualities of a high order can inspire. Mr. GLADSTONE's career has impressed an overwhelming majority of his countrymen with the conviction that he is characterised in a pre-eminent degree by the singleness of eye which, according to the Great Teacher, fills the whole inward man with light. It is true that on the other hand he has kindled animosities of an almost unparalleled bitterness. But these latter feelings are shared by a very limited class, though it happens to be a class with special opportunities of proclaiming aloud its wrath. And the people at large have a shrewd suspicion that precisely the qualities they love are the cause of the peculiar bitterness with which certain clubs and coteries regard Mr. GLADSTONE. He insists on setting the interests of the whole nation before those of any class. He believes that justice and expediency are never long separable. He imports into politics aspirations and sentiments which club worldliness regards with incredulous mockery. The fire of the Hebrew prophets burns in his convictions of national duty and in his exhortations to its fulfilment. And before his impassioned earnestness customs and privileges, considered by those who share them to be laws of nature, go down like garden hedgerows on Vesuvius before the lava of an eruption. Yet on the other hand, there is in his nature a strong element of Conservatism, which commends itself to English instincts. There is nothing revolutionary about him, nothing of "the wild hysterics of the Celt." The slow organic growth of the British constitution and of British civilisation appeals to his reverence for antiquity as well as to his faith in human destiny. But just as to the most slowly growing tree, rooted in rock crevices, there comes a time when it must rend its bonds or perish, so is it with our English civilisation. And Mr. GLADSTONE, transcendently gifted with the insight to perceive when such a moment is come, never fails to assert with all the passion of his soul that the bonds must perish, whatever be the cost, so that the national life may go free. Hence the loving confidence of the multitude in him. Witlings may sneer at "the People's WILLIAM," but there is a grandeur in the title after all.

The generosity of English political life is well illustrated by the genuine anxiety displayed amongst opponents no less than amongst friends. The bitterness of the Opposition to Mr. GLADSTONE's reforming projects, often suggests something more than political feeling. But however that may be, we are glad to think that no hostility, however bitter, can often induce forgetfulness of the good old English prejudice against "hitting a man when he is down." But there are other directions in which we should like to see a touch of the same generosity. There is, probably no post in the whole world, from courts down to Siberian mines, which takes so much out of a man's body, soul, and spirit, as the English Premiership, at least, when conceived according to a lofty ideal. If to the labours of such a position be added the jar, and fret, and worry of stupid and hopeless obstruction, the office must become an impossible one, at least, to any man with such a nervous system as usually belongs to genius. No man has a right to fall into moping melancholy simply because he cannot have his own way. But when a man has a nation at his back, and his whole soul is bent on executing its commission, while yet he is left to be baffled and stung and worn out by mere mischievous midges of which his supporters take no account, we think it small blame to him if his endurance at last gives way. While Mr. GLADSTONE is recovering health we trust means may be taken to convince faction in high place that the nation does not mean to allow him to be slowly worried to death.

THE LORDS ON IRISH DISTRESS.

AFTER a powerful debate the Lords have thrown out the Irish Relief Bill of the Government,—thrown it out with impetuous contempt, refusing to listen to Lord DERBY's advice to modify it in committee, and burying it beneath 282 votes against 51. Many characteristic speeches were delivered. Lord GRANVILLE was clear, judicious, mildly eloquent, but his words did not leap forth with the rapidity and confidence of soldiers going on the charge with reasonable assurance of victory—of soldiers trusting in their chief and in themselves. In fact, Lord GRANVILLE's oratory was half-hearted—he believed in the Bill, but manifested no enthusiam for it. Like all the leading Ministerial speakers, however, he showed a just apprehension of the real strength of the measure—its adaptation to a grave emergency—its exceptional and temporary nature. Lord DERBY was still more cautious than Lord GRANVILLE, but equally precise in basing his defence of the measure on "urgent public danger." Whether a Bill draughted by Lord DERBY would have been accepted by the peers may be doubtful, but we have no doubt that, if the modifications suggested by him had been introduced in the Lower House, the battle would have been fought with more spirit by the Liberals in the House of Lords, and the overthrow of the Government would have been less complete. The strength of the arguments against the Bill lay in its interference with the rights of property; the strength of the arguments in its favour consisted in the distressing circumstances under which a particular class of Irish tenants suffer at this moment; and Lord DERBY, by limiting its application in a way expressly adapted to make plain its exceptional character, would in the most telling way have added to the strength of the defence and deducted from the strength of the assault. He proposed that the application of the Bill should be limited in space,—to those parts of Ireland in which the ordinary machinery of the Poor Law, supplemented by private charity, has failed to meet the distress; he proposed that it should be limited in time,—the right of the landlord to evict for non-payment of rent being confined to one year instead of, as in the Government measure, to eighteen months; he proposed that it should be limited to very small tenants—not those paying up to £30 rent, but those paying £15 and under. Lord GRANVILLE, in closing the debate, while he promised on behalf of the Government, not to resist in committee "any amendment which could be shown not to be calculated to have the effect of destroying the practical results" desired from the Bill, did not say that the amendments suggested by Lord DERBY would be accepted. With characteristic lack of power to initiate as well as criticise, Lord DERBY refrained from embodying his suggestions in a substantive motion; but it is fair, in forming an estimate of the meaning of their lordships' vote, to recollect that they heard Lord DERBY's speech, and that they must be held to have refused relief to Ireland even under the severe limitations defined by that cautious and hesitating, but well-informed and clear-headed, politician.

The Marquis of SALISBURY spoke with the sarcastic piquancy of a man of great ability, whose affection for his race is qualified by an unenthusiastic temperament and a disdainful spirit. He began with a few blistering remarks upon Lord DERBY, who had just sat down. "At every point of the speech," he said, "you saw the keen and powerful intelligence of the noble earl breaking out in condemnation of the Bill, but struggling at the end with that moral peculiarity which forbids the noble earl taking a decisive step." This is felicitous as a sarcastic wound, in the bad sense that the cut goes deep, and that the venom stings. Lord DERBY will long bear the mark of it. But those who candidly and with right judgment—with judgment, that is to say, of heart as well as

of head—compare the speech of Lord DERBY with that of Lord SALISBURY, will decide that the former is the work of a profoundly honest and humane man, who speaks under a sincere wish to do as much good as he can, and that the latter is the work of an unscrupulous and daring partisan, who cares less about the sterling worth and weight of his arguments than their effect in debate. Both he and Lord BEACONSFIELD grossly misrepresented the position of the Government. Lord SALISBURY argued that Ministers are flinging the rights of property as a sop to the Irish agitators; Lord BEACONSFIELD argued that they are assailing property in Ireland as a kind of "reconnaissance in force," with a view to ascertaining the power of the opposition likely to be encountered in assailing property in England. Both contentions were utterly fallacious. Lord SALISBURY said that one might as well give one's hand to satisfy a pursuing wild beast as "hope to calm this socialist, anti-rent, and really rebellious agitation," which the relief legislation is "really at the bottom only intended to appease." But what the Government wish to allay is the suffering of the poor Irish tenants, and their effort to do so by this Bill is particularly obnoxious to those demagogues whose agitation is "dieted" on the distress of Ireland. Does Lord SALISBURY pretend to be ignorant that the most noted Irish firebrands will rejoice in the rejection of the Bill by the House of Peers? As for Lord BEACONSFIELD'S insinuation that the Irish legislation of the Government was intended to conciliate the English land reformers, and that the most fervent supporters of the Bill in the House of Commons considered it "merely as a step to assist them in the transference of the soil from the legal possessor to the casual occupier," we can describe it only as the last sample to hand of that audacious and transcendent misrepresentation of his political opponents, which has given Lord BEACONSFIELD a unique place among public men.

The speech of Lord CAIRNS was able, but its ability was essentially that of the lawyer rather than of the statesman. In massive logic and torrent-like eloquence, the speech of the debate was that of the Duke of ARGYLL. He dealt with broad and well-established facts. An immense population in Ireland, about a million and a half of people, depend upon miserable little farms paying £4, £5, £8, or £10 rent. Their farming is of an almost savage description. There is a plot of potatoes, a plot of turnips or other roots for feeding cattle, perhaps a little patch of oats, and the rest is indifferent pasture or herbage. "There is no rotation of crops, no principle of cropping observed at all." The land, placed year after year under potatoes or oats, loses heart, and has no pith to resist an adverse season. Those poor lands have been overtaken by a succession of bad years. The fisheries, especially those on the coast of Donegal, failed simultaneously with the crops. "During those three years, therefore, there has been a loss of £12,000,000 or £13,000,000 affecting the poor cottier tenantry of Ireland, and involving them in inevitable agricultural distress." The simple object of the Government Bill was to prevent landlords from availing themselves of the state of utter depression to which the tenants were reduced, in order to turn them off the land, "without," said the Duke of ARGYLL, "giving a single shilling of compensation." The power of the landlord to evict for rent was to be suspended for eighteen months, unless he chose to give substantial compensation to the tenant displaced. Beyond all question this was an interference with the absolute property of the landlord in his rent. But the very capacity of the tenant to pay rent depends on the yielding power of the land; and the old Roman law, which no man can charge with disregarding the right of property, recognised the claim of the tenant, if the land failed him one year, to defer payment of rent until the next. The interference of the Bill with landlord rights was almost infinitesimal; and the peers of Great Britain have taken on themselves a very serious responsibility in refusing so small a relief to the suffering myriads of Ireland. The determined efforts, however, of Mr. GLADSTONE, Mr. FORSTER, and the Duke of ARGYLL will not have been thrown away if the Irish tenantry learn to believe that the Liberals of England and Scotland are their friends.

THE DISASTER AT CANDAHAR.

A WEEK ago Englishmen of all parties were rejoicing over the prospect of a satisfactory re settlement of Afghanistan—at least, as far as any settlement can be regarded as satisfactory which leaves the scars of so many wounds. But the rejoicing has been swiftly turned into wailing; a great disaster has befallen our arms, and one sickens at the thought of the hundreds of gallant lives which have been sacrificed, and not less of the thousands of helpless victims who will have to be sacrificed before the defeat is avenged. The clouds lifted but a moment; now all is dark again; the fruit of many a victory has been snatched from us in a moment, and many a battle must be fought and many a bloody triumph won before our military prestige is restored. In writing of the re-settlement of the country in our last impression, we expressed the thought that we had not yet suffered enough in the way of retribution for this most needless, cruel, and wicked war. It seemed hardly possible, fair as the prospect of a settlement under ABDUR RAHMAN appeared to be, that we should be able to retire from the country which we had so wantonly invaded with so little harm and loss. But we little dreamed how near was the retribution and how dire. Before our words could be in the hands of our readers, the telegraph had flashed the news to England that a British brigade had been annihilated in the district of Candahar. The force under General BURROWS had, it was said, been cut to pieces; the garrison of Candahar was in extreme peril; and the settlement, which was so nearly completed, was threatened in a moment with a decisive overthrow. It needed little explanation to expound the full significance of the disaster. Men saw in a moment that it would inevitably prolong our occupation of Afghanistan, would necessitate extensive and costly military enterprises, and bequeath us at least thirty millions of debt. Perhaps Thursday last was the saddest day which Englishmen have spent since the news of the disaster at Isandlana reached them, and this second and graver blow is all the harder to bear, because it comes at a moment when, for the first time since Lord BEACONSFIELD began to develop his Imperial policy, they thought that they "saw the beginning of peace."

At the same time we gladly believe that the first impression of both the magnitude and the character of the disaster was exaggerated. The expression employed in the telegram, and which produced such a deeply painful impression, was not warranted by the actual facts, as far as they are disclosed. It is evident that the field was sternly contested, and though our troops had to give way to overwhelming numbers they fought so gallantly, and inflicted such loss on their assailants, that AYOUB KHAN found himself unable to follow up his victory. The brigade was scattered, and the loss of life was doubtless large; but survivors are coming in in considerable numbers, and there seems to be some solid ground of hope that when the actual loss can be accurately ascertained it will be found to be far below the heavy total which was at first supposed to have perished. We cannot acquit General PRIMROSE of grave indiscretion in over-estimating the magnitude of the calamity, and thereby exposing us to needless anxiety and suffering, though at the same time we have been so long kept in the dark that there is something bracing and stimulating to us in the conduct of a Government which lets us know not only the worst, but worse than the worst, at once.

As the telegraph wires have been cut and news comes in slowly and in fragments, it is not easy to make out the exact character and extent of the disaster which has befallen our troops. As far as can be gathered from the imperfect information which has reached the Indian Government, General BURROWS has been the victim of one of the commonest arts of half-savage warfare—a feigned flight and an ambuscade. It seems hardly credible that an experienced British general should be so easily befooled, but it is possible that a feeling of contempt for the enemy, which is always unwise where few are contending against vastly superior numbers, as is always our case in the East, was generated by the ease with which he had scattered, but a few days before, the WALI'S mutineers. But, however the calamity was caused, there can be no question about its disastrous character; a British force has been broken and scattered in the open field by an Afghan army; the news will spread swiftly, with natural exaggerations, through the country; and the chances are that we shall have the whole of Afghanistan in arms against us, and be compelled to reconquer it at the point of the sword. General PRIMROSE holds the citadel of Candahar, which is by no means a strong fortress; he is provisioned till October, but he fears, and it is an ominous fear, that his supply of water may fail. He has a garrison, however, quite strong enough to hold it against all assailants, and it will be largely increased by the fugitives of General BURROWS' force, who will be coming in. General PHAYRE has a strong reserve division in the Bolan Pass, but he is hampered by the floods. On him, for the present, the hope of the country rests. If he can at once advance, and is fortunate enough to administer a decisive check to the conquering army, the disaster may be speedily and effectually retrieved. But that is almost too much to hope; and yet it is quite possible that the force under AYOUB KHAN will be less formidable after the victory than it was before it, and that a bold dash may carry the relieving army in triumph into Candahar.

Happily, as far as appears at present, ABDUR RAHMAN elects to remain faithful. That, however, is no matter for surprise. If he possesses only one half of the political insight with which he is credited, he must know that, as regards our permanent relations with Afghanistan, this is a mere accident, and detracts nothing from our power to conquer and to hold the country, and to set and to keep any ruler whom we might please to select, on the throne. It is "a far cry" from Cabul to St. Petersburg, and a very near one to Simla and Calcutta; so we feel no surprise that ABDUR RAHMAN, surveying the chances of the future, elects to rely on our support still in his contest, if he should be driven to a contest, for the throne. The danger does not lie in that direction. The real question is whether his followers will allow him to be faithful. Their heads are much more likely to be easily turned than his. Apparently Lord RIPON has no serious misgivings by his ordering Sir F. ROBERTS to advance in force to the relief of Candahar. But we await with some misgivings further news from the capital. We are plunged into dire uncertainty about everything in Afghanistan, and no one can see more than a little ahead. If things continue so tranquil in Cabul, that Sir F. ROBERTS is able to advance at once, that, no doubt, is the best chance for the speedy relief of the force under General PRIMROSE, and the chastisement of AYOUB KHAN. But we fear lest we should be too sanguine. Those who are best able to form a judgment take the gravest view of this last and saddest legacy which the iniquitous policy of Lord LYTTON has left to us; and it is not a little significant, looked at from the highest point of view, that this disaster has happened to us in the province which we have come nearest to annexing, and where the warning against removing a neighbour's landmark most needed to be sternly reinforced.

The Government have at length recalled Sir BARTLE FRERE, whose occupation may be said to be gone by the refusal of the Cape Legislature for the present to entertain the question of the confederation of the South African Colonies. We must charitably suppose that the Governor—or late Governor—of the Cape had some special reasons for declining to resign; one of which may be that he was made somewhat of a scapegoat by the late Government. Without some such ground for his decision, we cannot but think Sir BARTLE too high-minded a man to stick to office for the sake of office. But while we would do justice to the loftiness and sincerity of his personal character, it is impossible to blink the fact that the principles on which he acted in South African affairs were Pagan rather than Christian. The resolution to take whatever course seemed best for British interests, regardless of moral principles, becomes only more criminal when defended on religious grounds. The recall of Sir BARTLE FRERE was a necessity. It is also a necessity that the South African Colonies should be informed that henceforth, with or without confederation, we wash our hands of their quarrels.

Hardly any new facts relative to the Eastern Question have been evolved during the past week. The Porte is still waiting to discover the weak point in the European armour, to find out which Power is the *least* inclined in favour of collective action. Last week the shrinking seemed to be on the side of Germany; this week of France. Our neighbours are timid and hesitating. They only acquiesce in the naval demonstration, which *may* be averted by the surrender of the Dulcigno district on the part of Turkey—for the Porte feels that some concession must be made to the Powers, and prefers to yield on the Montenegrin rather than the Greek question.

Mr. BIRLEY, the minority Member for Manchester, is not a man of a mental calibre or political standing, which gives his speeches any authority. Still he is a representative of a considerable section of the Tory party, whose prejudices and passions he reflects with great fidelity. He is one of the respectable members of the party, an eminent Church defender, a supporter of the Permissive Bill. Yet we find this excellent gentleman deliberately telling the Conservatives at Blackpool that Mr. GLADSTONE was responsible for the defeat of General BURROWS. For such a statement there is not a scintilla of evidence, and it is so monstrous an absurdity, that it is difficult to think that any sane man can credit it. If Mr. BIRLEY really believes it, so much the worse for his understanding; if he does not, and uses it only as a party weapon, so much the worse for his honesty. Even were it true that AYOOB KHAN had been induced to strike because of the intention to withdraw the troops—a supposition itself so incredible as to be simply ridiculous—that does not fix the responsibility on Mr. GLADSTONE and the Liberal Ministry. There is the prior

question, Why are our troops in Afghanistan at all? This is the point these Tory advocates must not be allowed to evade. Their attempt to turn against Mr. GLADSTONE the public feeling which the Afghan disaster has produced, is eminently characteristic, and yet it is wonderful that they are not weary of a course of action which events have proved to be as impolitic as unjust. It has been carried on persistently for the last four years. One result is, that Mr. BIRLEY is the sole Conservative member in South-East Lancashire—

"The last rose of summer left blooming alone,
His lovely companions all faded and gone."

If a man does not learn by such experience, it is certainly hard to know what would teach him.

Mr. RYLANDS was discourteous to Lord JOHN MANNERS because he appealed to the SPEAKER to prevent him from breaking a distinct law of the House. So said Colonel STANLEY, and Lord EDWARD CAVENDISH thought it necessary to endorse the charge. Possibly Mr. RYLANDS was a little keen; but, if so, he may find abundant excuse in the conduct of the Opposition. They who would have courtesy should themselves be courteous. A few of the hot bloods below the Opposition gangway have cast aside all scruple, and in the worrying tactics they have adopted to Mr. GLADSTONE have shown but little gentlemanly feeling. The old maxim—*noblesse oblige*—has been treated as obsolete, and their leaders have uttered no strong remonstrance, but have, on the contrary, encouraged by faint censure. If Lord EDWARD CAVENDISH had ever interposed on behalf of his own leader, we could better have understood his rebuke of an older member than himself, who had been guilty of the atrocious offence of calling an ex-Cabinet Minister to order, and, what was worse, had proved to be perfectly right in the matter. Some of these Whig lordlings are just now playing a game which is not worthy of the reputation of their families, and which means serious peril to their class. Even if they do not altogether approve of some acts of the Ministry, it is unseemly, to say the least, for them to be conspicuous as leaders of Opposition.

The interesting debate which took place in the House of Commons, in connection with the Education Estimates, on Monday, will afford encouragement to those who may have been somewhat cast down by the hostility shown by Lord NORTON and his followers to the giving by the State of anything beyond the most meagre instruction, and that in the most elementary subjects, to the children of the poor. Mr. MUNDELLA is clearly not disposed to adopt the retrogressive policy of the late Government in reference to our primary schools. His speech, bristling as it did with facts and figures, put in the simplest and, therefore, most telling form, will go far, we venture to think, not only to dispose of the shallow fallacies which find currency among aristocratic opponents of popular education, but also of those which prevail, to some extent, among short-sighted and imperfectly educated ratepayers. The answer of Sir JOHN LUBBOCK to the charge that specific subjects are studied at the expense of the elementary was complete, as was Sir CHARLES REED'S defence of the London School Board, which is yearly providing, so great is the increase of the metropolis, for 10,000 additional scholars.

Even the obstructive power of the Opposition appears to be yielding to the persuasive heat of the dog-days, for the Hares and Rabbits Bill was on Friday read a second time in the House of Commons without a division. It is true that those who represent the landlord interest—and the fate of the Irish Disturbance Bill shows how powerful that interest is—hope in Committee to divest it of those features which give it any value in the eyes of tenant-farmers. That success will attend their efforts in the House of Commons we do not for a moment imagine; but it is not impossible that the Upper House, waxing yet bolder in its opposition to Liberal legislation, may either reject the measure altogether, or so manipulate its clauses as to render them practically inoperative. In that case we trust that a stern resistance will be offered by the Commons to an aristocratic faction, which is only too plainly governed by selfish instincts and class prejudices.

Dr. TANNER is still fasting, but the weary vigil of the flesh is coming to a close. On Saturday, at noon, the self-imposed task will have been accomplished, should the Doctor survive, which seems more than likely, until then. In spite of the interest which this fasting performance seems to have awakened among both regular and "eclectic" practitioners in New York, its scientific value appears to us of the most shadowy character. For all the practical purposes of life, the Doctor was as good as dead after the second or third day of his fast, and it can be of little importance to know how long a man can endure a miserably feeble and abnormal state of existence. The man who is able to do good and hard work upon a small quantity of simple fare renders a far greater service to this high-living generation than Dr. TANNER possibly can, whatever may be the result of his fast.

The remarkable favour shown by the present House of Commons to temperance legislation lends additional interest to a breakfast given last week at the Westminster Palace Hotel by the United Kingdom Alliance to Sir CHARLES TUPPER, C.B., Minister of Public Works, Canada, and the Hon. ALEXANDER VIDAL, a member of the Dominion Senate. The gathering was largely attended by Members of Parliament and others, and the distinguished guests gave an account of the working of Local Option in Canada, which will no doubt stimulate the followers of Sir WILFRID LAWSON to renewed exertions. Under the Canadian Local Option Act it appears that it is competent for 25 per cent. of the electors of any constituency in the Dominion to make an application to have the Permissive Bill submitted to the vote of the people, and if a majority of the electors are in favour of the application of the Act in that constituency, the sale and manufacture of intoxicating liquors are there interdicted. Sir CHARLES TUPPER stated that he introduced in 1872 the most stringent Liquor Law perhaps ever proposed, and that it is now in force over 2,500,000 square miles, called the North-West Territory.

The "Conservative reaction," of which the return of Mr. HALL for Oxford in the place of Sir VERNON HARCOURT was heralded as furnishing indisputable testimony, has sustained a humiliating collapse. The revelations of the corrupt practices which were brought to bear in the interests of Conservatism were so damaging, that yesterday the election inquiry was brought to an abrupt termination, counsel withdrawing from the defence, and Mr. Justice LUSH consequently declaring the seat vacant.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY NIGHT.

THE real substantial strength of the Government in the House of Commons was triumphantly proved by the way in which the Hares and Rabbits Bill passed through. This was a measure that excited the profoundest antipathy of the Conservatives. It is questionable which some among them hold dearer—the Establishment of the Church or the Establishment of the Game Preserves. They are always discovering insidious attacks upon both strongholds on the part of Mr. Gladstone. He is always doing or attempting to do what they call "inserting the thin edge of the wedge." The Burials Bill, as we know, was the insertion of the thin edge of the wedge designed to bring down the Church. The Hares and Rabbits Bill is the thin edge of the wedge, which, if driven home, will surely make an end of the monstrous anomaly of the Game Laws. This is the view Conservatives take of the position, and I should not like to say they are wrong.

However it be, they had a grievous attack of the thin-edge-of-the-wedge fever when the Hares and Rabbits Bill was brought forward. It was a very difficult thing for them openly to oppose. They are, as is well known, the farmers' friends. The Bill was plainly designed for the advantage of the farmers, who had received it enthusiastically. However much landlords would like to throw it out, it was a question how far they dare go in that direction. Their precise position may be accurately described as being "willing to wound, yet afraid to strike." When the Bill was first brought in, they indulged in talk loud enough to terrify an ordinary Ministry. There was nothing they would not do in order to prevent so iniquitous a measure becoming law. It must be admitted that they did a great deal in the way of indirectly accomplishing that end. Probably within a week after the Bill was brought in, they began to find that it would not be safe to oppose it. The subject was studiously avoided, but the object of imperilling the chances of the Bill becoming law this Session was obtained in another way. The Conservatives, discouraged by the lukewarm support which the Disturbance Bill received on the Ministerial side, laid themselves out to prolong opposition to it. Every hour lost to the Government on this Bill was gain to those who desired to see the Hares and Rabbits Bill thrown over into another Session. On the same principle they raised little discussion, *apropos des bottes* on other occasions. Anything to delay the progress of business, and keep off the Hares and Rabbits Bill.

There having been no public recantation of determined opposition, the debate on the second reading of the Bill was looked forward to with some apprehension from the Ministerial side. It was known, without doubt, that the Government would carry the Bill. Having carried the Disturbance Bill the Government could do anything. But there would surely be a long and angry debate, and when the division list came to be scanned, there would be found in it the names of some who usually voted with the Liberals. All these prognostications, save one, were falsified. The only one realised was that the debate would be long. Even this at one time appeared in danger of falsification. During Thursday night the debate was studiously avoided by men accustomed to take part in it, though the attempt was made—an attempt that may, perhaps, be for ever memorable for the part taken in it by the Premier—to close the discussion forthwith. Great courtesy is properly extended to new members, but when the debate had almost entirely for many hours been in the hands of new members, who had delivered carefully prepared essays on the general question, it was thought that the time had come when the discussion might be closed, and the business of passing the Bill might commence.

At half-past twelve on Thursday night Lord John Manners moved the adjournment of the debate. This was resisted by Mr. Gladstone on the obvious ground that the thing was already talked out, and that no useful purpose could come from further delay. At this the Opposition were so indignant that for nearly two hours they remained dividing and protesting, and finally carried the day. On the matter of adjournment a majority of anything over twenty members are sure to carry such a motion if they are only determined. On Friday, when the House met and the debate was resumed, the hollowness of opposition stood confessed. No prominent Conservative dared to stand up against the Bill, whilst two important members of the party (Mr. Pell and Mr. Rodwell), speaking from entirely different points of view, declared their intention of voting for the second reading of the Bill. Lord Elcho's garrulity conferred upon his leader an undesigned but substantial benefit. His lordship rose about five o'clock, and gossipped on in his inconsequential manner for a space exceeding an hour. According to the rules of the House, at a morning sitting the debate must necessarily be suspended at ten minutes to seven.

The danger of the situation will be readily perceived. It was after six when Lord Elcho brought his verbose and purposeless oration to an end. The front Opposition Bench had not yet spoken, and there remained for Sir William Harcourt the duty of winding up the debate and answering the objections propounded through a debate of two sittings. The Home Secretary having spoken for half an hour, and being somewhat led away by his own sprightly humour from the solid business before the House, had scarcely approached his argument, when, by the interposition of Mr. Gladstone, he brought his speech to an abrupt conclusion in order to give the Leader of the Opposition an opportunity of speaking. Sir Stafford Northcote, however, was not nearly half so grateful for the consideration of the Premier as he might have been. He felt his indebtedness rather to Lord Elcho, who, by his bumptious verbosity had so far cornered him as to leave him no alternative but to move the adjournment if he wanted to deliver his speech, or to forego the opportunity altogether. To deliver a speech would have been exceedingly embarrassing for the leader of the Conservative party in opposition to a Liberal Government doing a great stroke for the farmers. So Sir Stafford, protesting that he had no time to set forth the argument that would inevitably have crushed the Bill, contented himself with advising Mr. Brand not to move his amendment, and counselled his followers to pass the second reading of the Bill without a division. This was a pretty ending up of the warlike preparation made after the first reading of the Bill, but everybody understood it, and presaged from it a fair chance of the Bill speedily passing through committee.

On Monday the House met under mournful circumstances. There was a vacant seat on the Treasury Bench—a seat more constantly occupied than any other in the House, not excepting the Speaker's, for Mr. Brand has rest whilst the House is in committee, and the Premier has taken none. The House learned scarcely with surprise, but with profoundest regret, that his magnificent strength and strong will had at last broken down. How reckless he was of his health was shown only so recently as the incident of Thursday alluded to above. He had been in his place at four o'clock, after already having done giant's work at the office. At eight o'clock he went out to dinner, returning again at ten. He looked tired and fagged, and reclined on the Bench, seeming to sleep. But he was evidently wide-awake, and when Lord John Manners moved the adjournment, he was on his legs in a minute. If any man needed rest it was he. But the public business demanded that this Bill should be carried through; so he urged members who had speeches to make to deliver them forthwith, he professing himself ready to stop to any hour of the night in order to conclude the debate. There was an unusual querulousness in his tone, and an abruptness in his closing declaration, that he should oppose the adjournment, which seemed to indicate that his body was ill at rest. Though he could hardly drag himself through the division lobby he stopped, made several speeches, took part in all the divisions, and did not go home till half-past two in the morning.

At two on Friday he was down again, answering questions and watching the Hares and Rabbits Bill through its second reading. His extreme pallor and his unusual quietness attracted much notice. But that he should be weary and worn-out was only what was expected, and it is said that he would, as he has done on former occasions, turn up reinvigorated on Monday. What followed is already known at the uttermost parts of the earth. At this time of writing a critical hour is approaching, which may, it is trusted, lead to the possibility of the publication of good news in this same number of the *Nonconformist and Independent*. I must, however, record the existence of a sad foreboding in the House of Commons that it has heard its leader for the last time. This is probably the outcome of the prevailing sorrow and alarm. But it is certain that the Premier will not enter the House again this Session, and it yet remains to be seen how far his absence will affect the accomplishment of the work on which he had stamped his unbending will.

The Compensation for Disturbance Bill received its quietus in the House of Lords in accordance with general expectation. It was estimated that fifty peers would be found to follow

Earl Granville into the lobby. Excluding tellers, that is precisely the figure realised; fifty-one voted for the Bill, and 282 against it. The majority was swelled by many Liberal—or rather Whig—votes, whilst many Liberal peers who could not conscientiously vote for the Bill stopped short of voting against their party and stayed away.

The debate was chiefly remarkable for the prodigious length of some of the speeches, the brilliant assembly which with more or less success attempted to follow the orators, and the general dulness that prevailed throughout the two nights. The whole affair was a ceremonious parade of landlordism and good Conservatism. There had been, as Lord Beaconsfield put it in one of the few happy phrases of a dreary speech, a reconnaisance in force with the object of testing the strength of the landed interest. The result of the manœuvre must be exceedingly gratifying to landowners. They have taken to heart the advice given to the tenants by Mr. Parnell, they have got "a good grip of their land," and they mean to hold it as long as they can.

NOTES IN THE HIGHLANDS.

[FROM A CORRESPONDENT.]

IT is only within the last few years that the great county of Ross has become at all known to Southern tourists. Before the opening of the Ross and Sutherland Railway, it was a *terra incognita*, except to the few who were able to enjoy the costly luxury of the shootings in which it abounds. Even now its attractions are known to but a limited number. Inverness was only recently the extreme point for ordinary travellers to reach, but now that a visit to Skye has become fashionable, it is to be expected that an increasing number will penetrate these Northern regions. Those who do will certainly find themselves well repaid. The line from Inverness, Northward, whether you proceed from Dingwall to Sutherlandshire, or by Strathpeffer (not unfitly called the Harrogate of Scotland) and Achnasheen to Skye, is marked by varied beauty. From Achnasheen the tourist diverges to Loch Maree, and may enjoy there some of the most magnificent scenery in Scotland. There is nothing that can compare with it on the Sutherland line but the scenery of the Black Rock (near the Novar station) where the river, forcing its way through the solid rock, has a wild and weird-like sublimity, which is almost unique. For about two miles we have a succession of gorges, affording one of the most remarkable illustrations of the old saying of the Hebrew bard, "The waters wear the rocks."

But I have taken up my pen to deal with men and things rather than scenery. Sojourning a few days in one of the pleasant country houses of the county, I have had an opportunity of making some observations on a state of society, of which English people generally know very little, and it has struck me that they may be of some interest to your readers. Life in these districts is so entirely different, not only from life in the metropolis or the large towns, but even from the rural life of England, that any Southerner coming here, and getting into close intercourse with the people, feels at first as though he were in a strange country. Whether it be owing to race, or education, or religion, or all combined, certain it is that the Highland agriculturists, whether farmers or labourers, are superior to the corresponding class in the more rural counties of England. That they have their defects *céla va sans dire*. But comparing the intelligence and general character of the people in a Highland village with that of the rustics in a Southern village of the same kind, we could not hesitate to award the palm of honour to the former. Not only have the schools of Scotland given its peasants an advantage which the English are only now beginning to appreciate, but the influence of the Presbyterian Church has also told very strongly in the same direction. It is said that the people are too much under the influence of their ministers, and that their religion is not only narrow and bigoted, but that it cares more about the subtleties of metaphysical theology than for the beauties of practical godliness. But is the English rustic so free from all subservience to parson and squire, and so eminent for personal virtues that he can afford to cast a stone at his Scotch brother, because he is too ready to repose his faith upon the teachings of the pulpit, or because his care for high practice is not equal to his zeal for sound doctrine? There appears to me, as I may take occasion to point out in another paper, too much of the priestly temper in some of the Free Church clergy, who are the ruling spirits in these Northern counties, and I regret to add, there is an element in the religion of many of the people which to outside observers comes perilously near to superstition. But with all this there is a sturdiness of principle, an independence and force of character, an intense attachment to the Church, and an intelligent comprehension of its doctrine and policy which we should seek for in vain among the same class in English villages, except among those who have been well trained in Nonconformity. So far as can be judged from outward indications, there is also more reading than is generally found among the agricultural labourers of the South. It is curious and interesting, as we travel Northward, along that Highland railway which passes through scenery so grand and imposing, but along which you may journey for miles and not see a dozen houses, to observe the boy, who accompanies the train, and gets out at every station to sell the *Scotsman*. Hardly has the train stopped when the ear is saluted by the cry, which soon becomes familiar, of *Scotsman! Scotsman!* and it is surprising to see how much custom the boy gets even at stations which seem to be planted in the midst of desolation. It is, of course, the only way by which the scattered inhabitants of these mountainous districts could be supplied with the newspaper, and the avidity with which it is sought shows that the enterprising publishers have been wise in their generation. It is somewhat singular that a journal which is not only Liberal in its politics, but broad in its theological views and unsparing in its denunciations of the sacerdotalism of the Presbyterian as much as of the Romish Church, and which sometimes seems to be peculiarly severe upon the former, perhaps because it is the evil which is most menacing, should be thus widely circulated even in a region where the influence of Dr. "Kennedy Dingwall" (as he is called after the habit of the country) is supreme. But each year the *Scotsman* seems to become more of a national institution. It is much more influential in Scotland than the *Times* is in England. The *Times* is read only by a class; the *Scotsman* by the people. The *Times* is, after all, a London paper; the *Scotsman* is the paper of Scotland, and well does it deserve the attention. We often disagree with it, but we cannot be insensible to its merits, and it is all the more to the credit of the Scotch people, as the paper to which they have accorded such a position is one that is specially fearless in its reprobation of the faults which hostile critics find in the Scottish character. I am told that Tory clergymen do not read it, but that in this they stand almost alone.

That the influence of a paper like the *Scotsman* must serve materially to undermine any excessive clerical assumptions is certain. The process may be slow, but it is sure, and when we look at all below the surface, there are many proofs that it is already going on. That the political opinions of the country have been materially affected by the teaching of the *Scotsman* is indubitable, and yet there is too much independence among the people to allow of them being governed by a journal as the *Times* governs those who still confide themselves to its lead. An illustration of this is seen in the prevalent feeling relative to the Hares and Rabbits Bill. The *Scotsman* has never regarded it with favour, but the farmers are unanimous in their approval, and I have more than once been told that it is the one measure of the Government, which excites not only sympathy but enthusiasm, and as this statement was made by one who does not relish the Bill himself, and who has abundant opportunities for knowing the minds of the farmers, it is entitled to all the weight which attaches to impartiality and knowledge. The Irish Compensation Bill was but imperfectly understood, and excited comparatively little interest. The repeal of the Malt Tax is a boon whose value seems hardly appreciated. But the proposal to give the tenant a joint right in the ground game is one which the Scotch farmers heartily welcome, and which causes them to maintain their loyalty to the Ministry, despite the prejudice which was unquestionably excited in many minds by the Bradlaugh incident, and by the appointment of the Marquis of Ripon. This hostile sentiment has been carefully fostered by men like Dr. Kennedy, who talked about Bradlaugh in a style which showed how little he has imbibed of the true spirit of toleration. But the effect produced has been much less than might have been anticipated. It is possible that in Wigton, where the traditions of the Covenanting times have exceptional vitality and power, the abstention of some who voted for the Lord Advocate at his first election may be due to this religious (?) feeling. But it is more than doubtful whether it would have any general effect on the Scotch constituencies. In the Highlands the Protestant feeling is very powerful, and yet a leading Liberal in Inverness expressed to me a very strong conviction that were a General Election to take place now, that great Highland county would return a Liberal instead of Cameron of Lochiel. Be that as it may, the signs of any serious withdrawal of confidence from the Ministry are not apparent. Many of the clergy have been displeased on the points referred to above, but it is extremely questionable whether they would be able to secure the sympathy of the Liberals among their own people. Scotland, in truth, is Liberal at the core. Its Liberalism has its idiosyncracies, as might be expected from the training of the people; but it is intelligent and decided. It may be safely said that if Scotch Dissent had to bear one tithe of the indignity put upon English Nonconformity, it would very speedily settle the question of Disestablishment, or, rather, long before this there would have been no such question to settle. The difficulty is to make a Scotchman realise the position of an English Dissenter. In the Argyleshire election of two years ago, the Dissenters' case as to the Burials Bill was understood for the first time, and the result we know. But it is not possible always to bring home to the imagination of another people wrongs which do not touch themselves, otherwise we should hardly have men who pride themselves on their descent from the Covenanters and their fidelity to Covenanting traditions returning Sir John Hay as their representative.

As to any grievances of their own, Scotch Dissenters in these Highland regions, at all events, have none beyond the one fact that they are Dissenters, and of this the Free Churchmen get rid in the best way possible by assuming that they are the true representatives of the Church of Scotland, and that the Establishment is a residuum. So far as the number of adherents is concerned, this is veritably the case. As a resident there remarked, this is the only difference visible. It was the Communion Sunday in the parish, and he was speaking of the services connected with the two Churches. "In both," he said, "the same doctrines are preached, and the sermon will probably be much of the same style; in both the old psalms will be sung to the familiar tunes; in both there will be precisely the same observances—the only difference will be that at the Free Church you will find the people, for whom you will look in vain at the Established Church." This was precisely what I found. It was deeply interesting to see the crowd which had assembled under the spreading trees on that quiet Sunday morning for Divine worship. The chapel was already crowded with a congregation who could appreciate an English service; this open-air gathering was for the Gaelic people, to whom the Word of God was preached in their own tongue. This is the usual arrangement on these sacramental occasions, and the number thus brought together is certainly very remarkable. On other Sundays the minister of the parish generally preaches in Gaelic in the morning and in English in the afternoon, but on these high days of Communion services he always engages the help of a friend, and thus the two services proceed at the same time. The Sunday morning of which I am speaking had commenced with a severe thunderstorm, which had hardly ceased when I started for the church. The clouds were still heavy and threatening, and the rain was yet falling, though with diminished severity. It seemed extremely doubtful whether the storm might not burst forth again with renewed violence, yet when I reached the place where the Gaelic service was being held I was surprised to find hundreds of people collected under the trees, in defiance of the unpropitious condition of the weather, which would have reduced a town congregation, though they would have the shelter of a comfortable chapel, by at least one-half. The whole aspect of the assembly was striking. In a little box of the most primitive description was the preacher, and before him was spread the long table, with its white cloth, around which the communicants were afterwards to sit in successive companies until all had been served. Around him, some seated on forms and others on the green grass, was a congregation evidently deeply interested by the discourse which, with great earnestness, he was addressing to them. It was impossible not to be impressed, especially when, on proceeding to the church, I found it crowded by another congregation. Of the influence of the church over the population it was impossible to doubt. A Communion Sunday does not, of course, give a true idea of the numbers of the congregation, for the people, on these occasions, gather in numbers from the surrounding parishes, and no similar spectacle is to be witnessed at other times. But a short visit to the Established Church on the same day, and under similar circumstances, enabled me, at least, to form some idea of their comparative strength. It is really not too much to say that so completely has the population abandoned the old Kirk, that if its ministry were withdrawn from these districts it would hardly be missed. Here and there a few of the farmers still adhere to the State Church, and I was told by an intelligent resident who regards the two systems with an amiable impartiality, some have returned to the Establishment under the idea that the discipline of the Free Church is more real and stringent. But in these Western Highlands the Free Church has gathered to itself the people. The ministers, however, of these parts are not, for the most part, advocates of Disestablishment. They still cherish the illusion that the State will recognise what they call the "crown rights" of the Redeemer, and that they may become the Church of the nation. Or they attach such importance to a national recognition of religion that they prefer to see the present state of things rather than aid in the triumph of what they are pleased to describe as "godless Voluntaryism." They form the Highland host, of which Dr. Kennedy is the leader, and which renders such powerful support to Dr. Begg. But the character of the party and its relation to the question of Disestablishment are subjects far too important to be taken up at the fag end of an article.

HIGH CHURCH HOSTILITY TO SUNDAY-SCHOOLS.—The Rev. C. Bullock, writing in *Fireside* for August, in reply to the question, "Are Sunday-schools a Failure?" remarks that the sacerdotal party in the Church of England, from which the allegation of failure chiefly comes, is "unquestionably and of necessity opposed to the Sunday-school on principle." In proof of his assertion, he quotes extracts from High Church organs, *inter alia*, the *Literary Churchman*, which, commenting on the recent Sunday-school Centenary, remarked, "We cannot wonder that, when the first impressions in childhood are those of a service conducted by a layman, without the sacredness of place or the safeguard of a liturgy, and with a hymn-book colourless as to Church teaching" (the writer elsewhere explains his objection to be that the hymns are often simply "subjective" in tone, and contain but little reference to "the great mysteries of the Faith")—"that the children, when they grow up, fall away to Dissent or Indifferentism." Mr. Bullock replies:—"I wish the writer would define accurately the portions of our Creeds and Articles which are *rejected* by the three main bodies of Dissenters—the Wesleyan, the Congregational (including the Baptist), and the Presbyterian. It is a pity to exaggerate differences. The alteration of a very few lines in our public Sunday services, would, I believe, enable ninety-nine Dissenters out of a hundred to join in them without the slightest difficulty, although they may prefer what are termed extemporary prayers. Should we not long for the day when, instead of classing 'Dissenters' with 'Indifferentists,' or even inviting them, as Bishop Wilberforce did at the Wolverhampton Congress, to 'unite with Churchmen to exalt the one name of Christ,' with the condition that they should *first* enter 'our Common Church,' the invitation shall read thus: 'Let us "exalt Christ together," without any condition of the kind.' 'Exalting Christ together' may help forward a union on minor points of difference; or, if not, at least prove to the world that, in spite of the absence of ecclesiastical uniformity in matters of Church government, we do realise Christian *unity* as members of the one body of Christ, the Holy Catholic Church, 'the blessed company of all believing people.'"

BOGUS DEGREES.—The New York *Christian Intelligencer* says:—"The work of prosecuting the spurious medical colleges which have disgraced Philadelphia for some years, and flooded the land with quacks, has culminated in the demolition of five swindling concerns with high-sounding names, and the arrest of several members of their 'faculties.' One of these gentry had papers in his possession which evidenced the sale of 3,000 sheepskins. One half ton of bogus diplomas were captured by the police." The Boston *Congregationalist*, referring to the "American Anthropological University," says of it, "A more impudent and disgraceful swindle never sought to intrude itself into the respectable company of the world's scholars."

NEW CONGREGATIONAL CHURCH, HIGHBURY-QUADRANT.

THE memorial-stone of a permanent edifice, in course of erection near the temporary building in Highbury-quadrant, hitherto occupied by the Congregational Church constituted in June, 1878, was laid, on Thursday last, by Albert Spicer, Esq.

The site is an exceptionally fine one, being the triangular central garden of the Quadrant, and as it adjoins the highest part of Highbury New-park, the new buildings will be visible from a long distance around. The instructions of the committee were to the effect that three-fourths of the congregation should be seated on the ground floor, that all should see and hear the preacher, and that a novel type of design would be preferred. To meet these requirements, the architect, Mr. John Sulman, of 16, Furnival's-inn, E.C., has struck out a new line, adopting the Greek cross as the basis of the plan, thus needing only four columns, and with the passages so placed, that few, if any, sittings are obstructed. The pulpit is centrally placed with the organ behind, and for present use six entrances are provided for the ground-floor, and two for the end gallery. The present accommodation will be for 950 on the ground-floor and 250 in the end gallery, making a total of 1,200, and should at any time enlargement be required, side galleries, with two extra staircases, could be inserted, bringing up the total to 1,700. To the rear of the church, a Sunday-school and lecture-hall is duly arranged, seating between 600 and 700 adults. This building also follows the main structure in novelty of planning, being a perfect square with the corners cut off, having a central area seating about 250, surrounded by two stories of class-rooms, numbering twenty-six in all. In addition to the foregoing minister's and deacons' vestries, a church parlour and ladies' room, infants' class-room, caretaker's dwelling, and the usual appendages and conveniences are duly provided. It would be difficult to give an adequate idea of the design of the building by a description, but it may be generally described as Byzantine type (of which Saint Sophia, Constantinople, is the best known example), but carried out in a Gothic spirit. Instead of a dome a pyramidal roof is adopted, with a glazed lantern giving light to the interior. The school roof is also pyramidal, and the whole structure has been generally designed, with its subordinate gables and turrets, so as to form a good architectural group from whichever point of view it be seen. As the total length of the building is about 200 feet, the greatest width 85 feet, and greatest height 110 feet, it will be seen that the ornament and detail must be very simple. The materials proposed for adoption are white bricks for the walling, slates for the roofing, and patent concrete slabs for the vertical faces of the lantern and main gables; and the contract taken by Mr. Chessum is for £10,400, which includes, not only the building, but the heating, lighting, glazing, and other accessories.

The proceedings on Thursday commenced by the Rev. A. MEARNS, secretary of the London Congregational Union, giving out the hymn, "O, God of Bethel," and reading some selected portions of Scripture, after which Rev. W. H. KING offered prayer. Another hymn having been sung,

Mr. SPICER said he had consented to occupy the prominent position to which he had been invited on this occasion, not because he could claim to take rank among the leaders of the Congregational body, but as representative of the London Congregational Union, of which he was the treasurer. The Union, which had its origin in 1873, had already started ten enterprises, but the edifice of which they had met to lay the foundation-stone was the first permanent church erected in connection with the work of the Union. After referring to the results indicated by the statistics of religious accommodation collected by the Rev. A. Mearns as to the entire area of "Greater London," he noted the fact that in Islington, at one time designated the "Goshen of Dissent," the growth of population had so far outstripped the supply of places of worship, that to accommodate 58 per cent., 72,686 sittings were still required in addition to the 37,700 at present provided by the Established Church, and the 37,300 provided by various Dissenting denominations. During the last twenty-one years, 1,000 houses had been built in the district occupied by Highbury-park, Brownswood-park, and Aberdeen-park, and about 20,000 persons had been added to the population. The Wesleyans had built four churches, and to these they wished every success, but the supply of the deficiency would tax the powers of various denominations, and the Congregationalists felt the call upon them to take part in the work. Through the exertions of Robert Sinclair, Esq., they had secured this site, one of the conditions upon which the lease was granted being that a building costing not less than £7,000 should be erected within three years.

Mr. Sinclair then handed a silver trowel to Mr. Spicer, who, having deposited in the cavity a bottle containing copies of the *Times*, *Daily News*, *Nonconformist and Independent*, and *Christian World*, with annual reports and other documents, declared the stone duly laid.

The occurrence of a heavy shower of rain rendered necessary a withdrawal to the shelter of the temporary chapel during the remainder of the proceedings.

Mr. T. C. WILLIAMS read a concise history of the movement. Through the exertions of Mr. Sinclair, Mr. Rydon, the freeholder, agreed to grant a lease for ninety years from Michaelmas, 1877, at the ground-rent of £50 per annum, on condition of a permanent church being erected by Christmas, 1881. A temporary iron church, erected at a cost of £799 1s. 7d., was opened in May, 1878, and in the course of the following month, a church, under the presidency of Rev. A. Hannay, was formed, consisting of thirty-four transfers from other churches, and twenty new communicants not previously connected with any church; the fellowship now numbers 108. Bible classes were commenced in October, 1878, and these now comprise upwards of 130 scholars, with seventeen teachers. A Mutual Improvement Society was inaugurated in the winter of 1879—80, and its success has exceeded expectation both in regard to numbers and the interest excited. Not only was the temporary church opened free of debt, but the entire expenses of conducting Divine worship, and of carrying on the various organisations, had been defrayed by the congregation without extraneous aid. The contract for the new building amounted to £10,400.

The Rev. A. HANNAY offered prayer, and the hymn, "This stone to Thee in faith we lay," having been sung, the purses, which, had the weather been favourable, would have been deposited on the stone, were handed to Mrs. Spicer by the collectors.

At the luncheon, at which about ninety friends partook, W. Woodall, Esq., M.P., presided, supported by R. J. Middleton, Esq., M.P., A. Spicer, Esq., H. Wright, Esq., R. Sinclair, Esq., Dr. Weymouth, Revs. A. Hannay, A. Mearns, W. Spensley, W. H. King, &c. When the excellent viands had been done justice to,

The CHAIRMAN, in suitable terms, proposed the health of "The Queen," which was loyally honoured.

Mr. MIDDLETON, M.P., in proposing "Prosperity to the Highbury-quadrant New Congregational Church," said a congregation, to be an effective one, must be an aggressive one, and he rejoiced to find that Sunday-schools and other agencies for ministering to the spiritual wants of those in the neighbourhood had already been organised. He rejoiced to find his friend, Mr. Sinclair, whom he knew twenty-five years ago engaged in active Christian work and deeds of benevolence in Glasgow, continuing these works of Christian faith and labours of love in London. With the toast which he had to propose, he would couple the name of the Rev. A. Hannay, whose name was held in high regard for services rendered to Nonconformity.

Rev. A. HANNAY said he had marked with great satisfaction the growth of the congregation at Highbury-quadrant, and could testify to the need which existed for at once proceeding with the erection of the new building. He looked forward to a not distant date when the congregation which would be gathered in the structure of which they had that day laid the memorial-stone would be engaged in consultation for the erection of an additional place of worship in another portion of the same district. They were greatly indebted to Mr. Sinclair, for having enabled them to take possession of so eligible a site. Mr. Sinclair manifested such a preternatural vigilance and activity in the choice of sites, that he was inclined to suppose that as he passed through the country, he was in the habit of putting to himself the question how any piece of land which attracted his notice would look with a Congregational church upon it. He wished it to be fully understood that the erection of new Congregational churches was undertaken in no spirit of antagonism to other religious bodies. He was most desirous of bringing about such a state of relationship among the Free Protestant Churches of this country, that, instead of living in a spirit of competition with each other, they should to the full manifest a spirit of hearty, earnest co-operation towards each other. At present they must all feel that there was much waste both of pecuniary means and ministering power, owing to the multiplication of little churches in districts where one strong Free Evangelical church, representing the Christian Church in its breadth, would better answer the ends of Christ's kingdom. It would be a happy thing if a conference, representing various religious denominations, could be assembled, in which, after days spent in prayer, an earnest effort would be made to arrange terms for such unity of action, while at the same time opportunity should be afforded for each denomination fairly developing its own resources. He rejoiced to know that among the Congregational body this desire was steadily growing, and he trusted that before this century was completed, arrangements would be made for the various denominations to work more closely together for the advancement of the common cause.

Mr. SINCLAIR, having been called upon, also responded. In the name of the church and congregation he expressed the sense which was entertained of the kind aid which they had received from Mr. Spicer, the Rev. A. Mearns, and other representatives of the London Congregational Union. He remembered that nearly the last thing which he had to do before he left Glasgow about twenty-five years ago was to take part in a similar ceremonial to that which had been witnessed to-day in connection with a church which, with six others, he was instrumental in erecting, but in which he had not an opportunity of taking a sitting. Since that time he had been treasurer for the building of six churches in England, and he felt that this must be the last enterprise of the sort which he must undertake. Towards the building fund £2,100 had been given by those who worship in this place, and this had been supplemented by £1,000 from outside. The sums contained in the purses brought to the stone-laying was £183 17s. 10d., of which £12 10s. 1d. was from the Bible-class. While he was sincerely grateful for the aid thus rendered, he could not but feel that an improvement might be made in the method of raising funds for such purposes. In some parts of the country, when a new tenant took possession of a farm, it was a custom for all the farmers in the district to assist him by lending their ploughs, horses, and men, and by this co-operation the whole farm is ploughed. In Canada, in the same way, a house for a new comer was run up in a day. He should like to see the Congregational churches of London thus co-operating in efforts for church extension. If every one of those churches could be represented by a collector, bringing on an average £10, the total thus raised would be of a most encouraging character. In the district for which this church was to be built, there was no other place of worship within easy reach, and he rejoiced that it would be alike available for members of the respectable middle-class on the one side, and for the vast population crowded together in the valley.

Rev. W. SPENSLEY proposed, "Prosperity to the London Congregational Union," coupling with this the name of Henry Wright, Esq.

Mr. WRIGHT, in acknowledging the toast, bore testimony to the value of the energy, wisdom, and self-sacrifice which Mr. Spicer had brought to bear upon the operations of the society. It should not be forgotten that every year there was an addition of 80,000 to the population of London.

Dr. WEYMOUTH proposed, and Mr. SMITH seconded, a vote of thanks to Mr. Albert Spicer and Mrs. Spicer for the services which they had rendered on this occasion, supplementing those which had been rendered generation after generation by members of their family.

Mr. A. SPICER cordially returned thanks.

The proceedings were brought to a close with a hearty vote of thanks to the chairman.

SPEECH DAY AT TETTENHALL COLLEGE.

THE annual distribution of prizes to the pupils at Tettenhall College, Wolverhampton, took place on Thursday last. Mr. Thomas Wilkinson Shaw, the chairman of the directors, occupied the chair. The distribution of prizes took place in the dining-hall of the college, which had been decorated for the occasion.

The CHAIRMAN, who on rising was warmly received, said that, if he might judge from the attendance there that afternoon, the interest taken in that institution did not diminish, but manifestly grew and deepened year by year. It was in striking contrast to the meetings of their earlier days, and was also, he trusted, an evidence of their approval of the success that had attended their endeavours there of late years. Since he last met them the ordinary routine of the college had been carried on without anything occurring which demanded special record. The health of the boys had been, as usual, very good. The result of the Cambridge examination had been very satisfactory, and the only event calling for remark was the resignation of their second master, Mr. Shaw, who, they might remember, entered upon his duties at the same time as Mr. Young, their head master. Mr. Shaw had been an excellent classical teacher; but, whilst they regretted the loss of his services, they could not help congratulating him upon his promotion to a higher sphere of duty elsewhere. (Applause.) Consequent upon the great depression which had so long prevailed in the commercial world, they would not be surprised to hear that the number of pupils had not increased at the rate they should have liked to see them; but business was now improving, and there was a prospect of it becoming materially better in a short time, and they hoped to reap the benefit therefrom in a goodly addition to their numbers. One great disadvantage with them—and which he supposed was a like complaint at other schools—was that boys were removed at too early an age—in fact, generally at the very age when they were beginning to appreciate the true value of learning. From sixteen to eighteen years of age, a boy, as a rule, would learn more than he had done during almost the whole of his previous school career. Thoughtfulness then became a powerful factor in his work, and he began to comprehend the true purpose for which he had been gaining knowledge, and also some of the responsibilities of his future life. He thought it a great mistake and a sad thing for a boy, or rather a young man, at that age to be deprived of the inestimable advantages which such an opportunity afforded him of consolidating as it were all his previously acquired knowledge, and turning it into a kind of lever, mentally and morally, which would make him capable of converting all the experiences of his after life into one rich, unfailing storehouse of the very best kind of experimental knowledge. (Applause.) The wisdom of keeping boys at school to a later age was beginning to obtain among some parents, and he trusted that it would still advance.

The SECRETARY (Rev. P. P. Rowe) read the names of a number of gentlemen who had sent letters expressing regret at inability to be present.

The Secretary then read the Examiner's reports, which were as follows:—

Report of the Examination of Tettenhall College, near Wolverhampton, July, 1880.

My Lords and Gentlemen,—Having by your request examined the above-named College, I beg to report as follows:—Tettenhall College is a proprietary school about two miles from Wolverhampton; it was founded about seventeen years ago by a number of gentlemen, chiefly belonging to Wolverhampton and its vicinity, for the purpose of securing a first-class education for their sons. The College is a handsome and extensive building, calculated to accommodate 120 pupils, and most liberally provided with everything requisite in a large educational establishment. It has its own chapel, a large swimming bath, a gymnasium, a racket court, and a very extensive playground. Its present head master is Mr. Alexander Waugh Young, a very distinguished M.A. of your own University. The College has six classes or forms; in the three lower ones all pupils receive instruction in the same subjects; but in the three upper ones there is a division into a classical and modern side, to suit both those pupils who are preparing for a University career, and those who wish to qualify themselves for business. In conducting the examination I have associated with myself Mr. Henry Banmann, M.A. Lond., to undertake the mathematical and scientific departments. His report will be found subjoined to my own. In the three lower forms the examination has been conducted almost exclusively *viva voce*, in the upper three in writing.

GREEK.—Greek is studied only in the three upper forms by the boys belonging to the classical side. In the sixth, or highest, form, containing four pupils, the whole of Euripides' Hecuba and some dialogues of Lucian had been read. In the examination the boys translated passages from both writers, as well as some passages not previously seen, in a very satisfactory manner. One only failed entirely in the unseen passages. Three boys further translated some easy passages from English into Greek with fair accuracy; one did this work imperfectly. The fifth form pupils, numbering seven, were examined on easy passages from the first part of the Hecuba. With one exception, all translated the passages remarkably well. They gave equal satisfaction in translating easy sentences from English into Greek, and in their answers to grammatical questions. The fourth form boys, five in number, translated a number of easy sentences from Greek into English with great accuracy; the grammatical questions also were very well answered, and some easy English sentences were very fairly translated into Greek, only one boy obtaining less than half the maximum number of marks.

LATIN.—Latin is taught in all the six forms of the school. The sixth form boys, fourteen in number, translated with remarkable accuracy passages from the 7th book of Virgil's Æneid and from Cicero de Senectute; they translated equally well some passages not previously seen. Their translation of an easy sentence from English into Latin was above the average of the usual performances of this kind. Most of the boys obtained three-fourths and upwards of the maximum number of marks. The fifth form, containing sixteen boys, translated passages from the 7th book of Virgil's Æneid, with three or four exceptions, very satisfactorily. They were less successful in their translation of unseen passages and in their translation from English into Latin, which a few boys did not even attempt. The fourth form, numbering ten boys, translated very well indeed some passages from Cæsar's Gallic War, Book I. Only two boys fell much below half marks; the same two failed in their translation from English into Latin and in their answers to questions on grammar. The work of the rest was very satisfactory. The third form, containing ten boys, answered grammatical questions on the declensions and conjugations very satisfactorily; one only showed great deficiency, but all did their translation of an easy piece of Latin into English remarkably well. The second form, sixteen boys, showed a good knowledge of the accidence, and translated easy sentences with great readiness. The first form, fourteen boys, showed a satisfactory acquaintance with the first parts of accidence, such as the declensions.

ENGLISH.—The three upper forms, the pupils of the classical side, as well as those of the modern side, had studied Shakespeare's "Tempest," and all the boys passed a most creditable examination on that play; one only was unsatisfactory. The grammatical peculiarities of Shakespeare's language, and the historical allusions occurring in the play, were well explained. The boys had evidently been well taught and the play most carefully read. The three lower forms were examined orally in English grammar, beginning with the first elements in the first form, and advancing to syntax and the analysis of sentences in the third. In the third form alone a few boys seemed to know scarcely anything. The study of the grammar of the English language, as it is at the present day, and without entering into questions of its development, appears to have been completed in the three lower forms.

ENGLISH HISTORY AND GEOGRAPHY.—The pupils of the three upper forms, both those of the classical and those of the modern side, had studied the history of England from the accession of Edward the Confessor to the end of the reign of John. The questions relating to that

period were, on the whole, answered satisfactorily, a few only obtaining less than half marks, while several obtained nearly the maximum number of marks. The geographical questions also were generally well answered. I was somewhat surprised that no instruction seems to have been given in ancient history. I mean in the history of Greece and Rome, which is of very great importance to the students on the classical side. The boys of the third form were examined on the same period of history as those of the three upper forms, and acquitted themselves very creditably. The pupils of the second form answered questions on the same period very fairly, so far as dates and mere facts are concerned. The first form boys passed a very good examination on the Tudor period, and on the Physical Geography of Europe. One boy in this form showed unusual cleverness and quickness. I would suggest to the teachers of history not to insist too exclusively upon dates, battles, and kings, but where possible to give the boys some vivid description of the condition of the people, or some interesting biographies.

FRENCH.—French is taught in all the six forms of the school, beginning with the first elements of grammar, and rising to the translation of classical French works both in prose and in verse. In the three lower forms the boys, being only beginners, answered, with few exceptions, very correctly any questions as to accidence and the conjugation of verbs, both regular and irregular. They also translated, with much facility, passages from French into English, and from English into French; but the pronunciation of the French was generally very bad, and I found this to be the case not only in the junior form, but still more in the senior. The French master said that, as the Oxford and Cambridge examiners demanded such an amount of translation, there was little or no time to attend to pronunciation. But surely boys learn modern languages for the purpose of being able to speak and write them intelligibly, and not merely to satisfy a one-sided examination. The result of such teaching in the upper forms is that the boys translate with great ease even difficult passages, but when they read the French it is hardly intelligible.

GERMAN.—This language is taught in the three upper forms. In the fourth, where the study is commenced, the boys gave very correct answers to questions on the accidence, but their pronunciation was still defective. The boys of the fifth form had attained a very good pronunciation. They showed a good acquaintance with the German grammar, and translated with ease some rather difficult passages. In the sixth form there were only three boys learning German. They showed a thorough acquaintance with the whole subject of grammar, both accidence and syntax; their pronunciation was very good, and they translated with ease some of the classical works of Germany, both in prose and in verse. If the teachers of modern languages would accustom the boys to speak the languages as well as to read and write them, their progress and their pleasure would be far greater. All the arrangements and organisation of Tettenhall College appear to me as perfect as it is possible to be. The physical comforts of the boys are as well cared for as their moral and intellectual training, and the discipline of the school, so far as I have had any opportunity of observing it, leaves nothing to be desired. I beg to annex Mr. H. Banmann's report on the result of his examination of the mathematical and scientific instruction at Tettenhall College,

And have the honour to be,
My Lords and Gentlemen,
Your obedient Servant,
(Signed) L. SCHMITZ, Ph.D., LL.D., F.R.S.E.
To the Senate of the University of London.

MATHEMATICAL AND SCIENTIFIC INSTRUCTION.

The whole of my examination was conducted by papers. The classes examined were the Upper Sixth, the Lower Sixth, the Fifth, the Fourth, and the Third.

A. Upper Sixth.—In this form I examined two pupils. 1. In Algebra their answers, even on more advanced portions, such as geometrical and harmonical progressions, the theory of indices, the binomial theorem, and the like were almost faultless. Their solutions of problems on the elements of analytical geometry were equally correct. 2. In Arithmetic the pupils of this form have completed a full course, and are well acquainted, both theoretically and practically, with fractions, proportions, interest, discount, and kindred branches of the same science. 3. In Geometry they showed a sound knowledge of the leading propositions in Euclid I., II., III., IV., and VI. Their correct treatment of certain additional propositions satisfied me that the teaching of the class had not been confined to Euclid's text book. In Trigonometry their answers manifested great familiarity with all the leading principles. Their skill in interpreting and transforming some of the more difficult formulæ reflected great credit upon their teacher. 4. In Natural Philosophy their clear comprehension of statical and dynamical principles deserves, likewise, great praise.

B. Lower Sixth.—I examined eleven pupils. 1. The standard of this form in Algebra is comparatively high. The general correctness of the answers on the value of indices, on the L.C.M., on the reductions of fractions, and kindred matter, showed a sound knowledge of these elementary parts. Also the equations of the first degree were, by nearly all, drawn up and solved correctly. 2. In Arithmetic the pupils of this form took the same paper as those of the Upper Sixth, and deserve, on the whole, the same commendation. 3. In Geometry they intelligently reproduced those proportions of Euclid I., II., III., IV., and VI., which I proposed to them, and showed familiarity with the terminology of the subject. Some of the more advanced pupils in this form have also made a fair beginning in Trigonometry. 4. The answers in Statics which referred to the leading propositions on forces meeting at a point and on parallel forces were almost faultless. The working of an example on the C. G., the four weights in a straight line, proved that the pupils were well accustomed to the working of statical problems.

C. Fifth Form.—I examined ten pupils. 1. Their Algebra papers were worked with great accuracy and neatness. Even the weakest boys of the form knew the value of letters, signs, and brackets in Algebra, and were well acquainted with the four species and equations of the first degree. 2. The Arithmetic answers gave evidence of careful teaching; vulgar fractions and proportions were well worked; in decimal fractions slight weakness was shown. 3. The pupils were familiar with those propositions of the two first books of Euclid—some also of the third book—on which I examined them. Their geometrical definitions were deficient, and indicated a superficial treatment of the introductory portion of the subject. In Statics the pupils of this form worked the same set of questions as the sixth form, and with the same amount of success.

D. Fourth Form.—In this form I examined seventeen pupils. Also in this form Algebra and Arithmetic seem to have been cultivated with the greatest zeal; although many of the answers were clumsy and faulty in composition, they gave ample proof of efficient *viva voce* teaching. In Euclid most of the pupils were able to write down from memory one, and some two, of he more difficult propositions of the first book. But from the many mistakes made there, and especially from the inaccuracy of their definitions, a large percentage of the pupils did not know the exact number of acute angles in an obtuse-angled triangle. I cannot help concluding that the general geometrical ground-work, so essential before attempting Euclid as a class-book, has been neglected.

E. Third Form.—Thirteen pupils of this form were examined in Arithmetic, and showed a fair acquaintance with the elementary portions of the subject, such as reduction, vulgar fractions, and simple proportions. For the pupils of all the higher forms two papers were set on chemistry and one on geology. The questions set in Chemistry (fourteen pupils) were of an advanced character. The accurate statements on the bleaching action of certain gases, on the analysis of the atmospheric air, on the preparation of nitric acid and the like, convinced me that both the theoretical and the practical instruction of the form must be excellent. I admired the readiness of the boys in the sketching of apparatus. The upper division analysed mixture, such as K Br x Al2 Am2 (S o4)4; In S o4, M9 S o4 AmN o3, and the like. In most cases the ingredients were correctly recognised, which made it evident that the methods, both of dry and wet analysis, had been well understood. In Geology (eight pupils) the questions were likewise of an advanced nature. The theories of volcanoes, of coral reefs, of coal formation, and the like, were intelligently, and by some elaborately, answered. In summing up this report on the mathematical and scientific teaching of the VI., V., IV., and III. forms of Tettenhall College, I express my belief that in all the branches dealt with, except in Euclid, or rather in elementary geometry, the instruction afforded must have been well planned and earnestly pursued in order to produce the excellent results which I have endeavoured to describe.

(Signed) H. BANMANN, M.A. and F.C.P.

The HEAD MASTER said:—It gives me great pleasure to be able to announce our continued prosperity in the higher sense of the word. It is true that I am not able to speak of an increased roll-call; but even in the mere point of numbers it may perhaps be a proper subject of congratulation that, in face of an almost unexampled commercial depression, we have fully maintained our position during the past year. At Christmas twenty of our boys passed the Cambridge Local Examination, and of these nine were placed in the Honours Division. When the size of the school is taken into account, the total number who passed the examination will be found to compare very favourably with the general results elsewhere; and it is satisfactory to observe that, although the number is large, the proportion of those who gained honours is nevertheless higher than the average throughout the kingdom. These points appear to me to be of importance as indicating that the instruction given here is not concentrated, but fairly distributed throughout the school. The names of the boys who gained honours are as follows:—First class: W. P. Halliwell, with distinctions in Greek, Latin, Mathematics, and English; Joshua Watkinson, with distinctions in Latin and English; A. Harden, with distinctions in Religious Knowledge and Greek; H. F. Keep. Second class: E. Bostock, with distinctions in Religious Knowledge, Greek, and Latin; T. W. Hunt; H. L. Joseland, with distinction in French. Third class: A. Rigby, J. Robertshaw. This year, for the first time, the whole school has been submitted to an examination conducted under the authority of the University of London. The Senate nominated as their Examiner Dr. Leonard Schmitz, who is familiar to all by name as the author of the "History of Rome," and a principal contributor to the dictionaries edited by Dr. William Smith, and who possesses the additional qualification of having held for twenty years the office of Head Master of the High School, Edinburgh. With him was associated in Mathematics and Science H. Banmann, Esq., M.A., London. The reports of these gentlemen have been read to you, and, as they pronounce judgment upon the work of the college in detail, from the highest to the lowest form, it is not necessary for me to do more than express my own sense of gratification—in which, I know, you all share—to find that our work has been considered worthy of such almost unqualified commendation from so high an authority. When praise has been so liberally bestowed, it seems almost ungracious to offer a word of correction; but I feel sure that Dr. Schmitz would wish that I should state that, although we did not include in the examination the subject of Ancient History, that study is not neglected, regular lessons being given in it weekly on the classical side. The very important suggestions on the subject of French pronunciation shall receive immediate attention. I am happy to say the directors have secured the services of Mr. R. Whitby, M.A., Scholar of Christ College, Cambridge, and 15th Wrangler, as successor to our late esteemed and valued Second Master, Mr. James Shaw, who has left us for an important head mastership in Belfast. It only remains for me to say that the conduct of the boys has been excellent, and that we have had no sickness in the college of any importance during the past year.

The following recitations were then given by the scholars:—GREEK—Dialogue from "Lucian": J. Watkinson and W. P. Halliwell; FRENCH—Scene from the "Amphitryon" of Molière: G. Perry and F. T. Addyman; LATIN—Address of Agricola to his soldiers before the battle of the Grampians, from "Tacitus": E. Bostock; GERMAN—Scene from "Zopf und Schwert," by Carl Gutzkow: H. F. Keep and J. Robertshaw; ENGLISH—Scene from "The Critic" of Sheridan: W. P. Halliwell, H. F. Keep, and J. O. Tunstall.

The Rev. D. JONES HAMER distributed the prizes, of which the following is a list:—

SCHOLARSHIPS. — Directors' Scholarship, Joshua Watkinson; Junior Tettenhall Scholarship, W. P. Halliwell.

SPECIAL PRIZES.—Sir F. Crossley's prize for Greek, W. P. Halliwell; Sir T. Salt's prize for Mathematics, J. Watkinson; Mr. Remington Mill's prize for Good Conduct, J. E. Smith; Mr. Smith's (of Adelaide) prize for English Essay, W. P. Halliwell; Head Master's prize for English Verse, J. O. Tunstall; Mr. Taylor's prize for Shakespeare, W. P. Halliwell; Mr. Bidlake's prize for drawing, A. Rigby.

CAMBRIDGE LOCAL EXAMINATION PRIZES.—Awarded by the Committee of the Wolverhampton Centre to successful candidates in honours. Seniors: 1st class—W. P. Halliwell and Joshua Watkinson. Juniors: 1st class—A. Harden and H. F. Keep; 2nd class—E. Bostock, T. W. Hunt, and H. L. Joseland; 3rd class—A. Rigby and J. Robertshaw.

UPPER SCHOOL.—FORMS VI., V., and IV.

DIVINITY.—Senior: *Watkinson *ii*, first place; Halliwell, prize; mentioned with praise, Tunstall. Junior: Lloyd, prize. Mentioned with praise, Billing, Woodroffe.

LATIN.—Form VI. (classical and modern). *Halliwell, first place; *Watkinson *ii*, second place; Bostock, prize. Mentioned with praise, Joseland, Harden, Adlard. Form V. (classical and modern). Lloyd prize. Mentioned with praise, Webb, Riley. Form IV. (classical and modern). Robertshaw *ii*, prize. Mentioned with praise, Rollason, Addyman.

GREEK.—Form VI. (classical). Halliwell, Crossley prize. Mentioned with praise, Watkinson *ii*, Bostock. Form V. (classical). *Harden, first place; Bellerby *i*, prize. Mentioned with praise, Tunstall, Webb. Form V. (classical). Lloyd, prize. Mentioned with praise, Joseland, Bradbury.

FRENCH.—Form VI. (classical and modern). Joseland, prize. Mentioned with praise, Watkinson *ii*, Halliwell. Form V. (classical and modern). Davies, prize. Mentioned with praise, Little, Lance. Form IV. (classical and modern). Webb, prize.

GERMAN (Modern Side).—Division I.—*Keep, first place; Robertshaw, prize. Mentioned with praise, Joseland. Division II.—Little, prize. Mentioned with praise, Smith, Lance, Sugden. Division III.—Rollason, prize. Mentioned with praise, Adlard. Division IV.—Chandler, prize. Mentioned with praise, Robertshaw *ii*.

MATHEMATICS.—Form VI. (classical and modern). *Halliwell, first place; Watkinson, *ii*, Salt Prize. Form VI. (Lower), Harden, Prize; mentioned with praise, Bellerby, Billing, and Keep. Form V. Joseland, prize. Mentioned with praise, Lance. Form IV. No prize.

ENGLISH (modern side).—Lance, prize. Mentioned with praise, Smith, Keep, Robertshaw, *i*, Perry, Woodroffe.

LOWER SCHOOL.—FORM III.

DIVINITY.—Ashton, prize. Mentioned with praise, Oddie *i*, Dickinson *i*.

LATIN.—Ashton, prize. Mentioned with praise, Oddie *i*, Dickinson *i*.

FRENCH.—Thompson, first place; Heathcote, prize. Mentioned with praise, Rowe, Ashton.

ENGLISH. (GEOGRAPHY, GRAMMAR, HISTORY.)—Ashton, prize. Mentioned with praise, Oddie *i*, Dickinson *i*.

DICTATION.—Ashton, prize. Mentioned with praise, Oddie *i*, Dickinson *i*.

EUCLID.—Ashton, prize. Mentioned with praise, Balgarnie, Heathcote.

ARITHMETIC AND ALGEBRA. — Balgarnie, prize. Mentioned with praise, Oddie *i*, Heathcote.

Extra Prizes.—Oddie *i*, Rowe, Shaw *i*, Dickinson *i*.

FORM II.

DIVINITY.—Watkinson *iii*, prize. Mentioned with praise, Jones *i*, Shaw *ii*, Richards.

LATIN.—Ward, prize. Watkinson *iii*, prize, equal. Mentioned with praise, Richard, Shaw *ii*, Pattison.

FRENCH.—Pattison, prize. Mentioned with praise, Ward, Richards, Oddie *ii*.

DICTATION.—Oddie *ii*, prize. Mentioned with praise, Shaw *ii*, Richards, Pattison, Jones *ii*.

ARITHMETIC.—Shaw *ii*, prize. Mentioned with praise, Richards, Watkinson *iii*, Ward.

ENGLISH.—(Geography, Grammar, History.)—Ward, prize. Mentioned with praise, Shaw *ii*, Watkinson *iii*, Richards. Extra prize,—Richards.

DIVINITY.—Wright, prize. Mentioned with praise, Foster, Dickinson *iii*, Kendall *ii*, Robertshaw *iii*.

LATIN.—Dickinson *ii*, prize, Baldwin *iii*, prize, equal. Mentioned with praise, Robertshaw *iii*, Wright.

FORM I.

FRENCH.—Robertshaw *iii*, prize. Mentioned with praise, Foster, Wright, Kendall *ii*.

ARITHMETIC.—Kendall *ii*, prize. Mentioned with praise, Baldwin *iii*, Robertshaw *iii*, Foster, Wright.

ENGLISH.—(Geography, Grammar, History.)—Foster, prize. Mentioned with praise, Dickinson *ii*, Kendall *ii*, Wright, Tolson.

DICTATION AND SPELLING.—Baldwin *iii*, prize. Mentioned with praise, Robertshaw, Foster, Wright, Dickinson *ii*, Tolson.

Extra prize.—Tolson.

GENERAL PRIZES.

CHEMISTRY. — Division I. Harden, prize. Mentioned with praise, Joseland. Division II. Davies, prize. Mentioned with praise, Smith, *ii*. Division III. Mentioned with praise, Jackson, Woodroffe.

GEOLOGY. — Joseland, prize (given by Mr. Bailey). Mentioned with praise, Woodroffe, Perry.

DRAWING. — Mechanical: Rigby, 1st prize (given by Mr. Bidlake); Ashton, 2nd prize. Freehand: Joseland, prize (given by Mr. Gunn.)

At the conclusion of the distribution of prizes Mr. Hamer delivered an address, in course of which he remarked that the difference between man and man out in the world, and which enabled one to succeed where the other would fail, was just this, that the one by rigorous discipline had obtained such self-mastery, not only over his bodily powers, but over his mental processes also, that he was able to command himself to work when he felt disinclined to do it. In his own profession there were many times occurring in the course of the year when the last thing in the world he wished to do was to sit down and write sermons; but the inexorable Sunday came round, the inexorable congregations assembled, and something had to be said, and he thought the most precious thing he had obtained by his college life was the ability of commanding himself to do work when work was wanted. Without that training he was afraid his congregations would sometimes have had a very poor sermon, if they got one at all. He confessed to being old-fashioned enough to believe in the value of classical knowledge. The advantage was not only in mental discipline, but also in the feeling of how much was owed to those who, without enjoying a tithe of our privileges, lived a noble life, or sought a noble end. The discipline of such a science seemed to him a controlling power over all who studied it. There seemed to be exactitudes in classics as well as in physical science, and the pupil who knew that he had attained the power of perception and of understanding had certainly grasped something that would do him good. The prize or the certificate might be damaged or lost, but what had been gained by the boy by his diligence and application would become part and parcel of him, and could never perish. The speaker said he could not conclude his remarks without expressing to the Head Master, and the other masters, his satisfaction at the reverent and orderly behaviour of the boys when he addressed them on Sundays, and their evident interest, more or less, in what he had said.

Rev. E. C. PIKE, B.A., said every one must be struck by the great advantage enjoyed by those who came for instruction to that college, and if any one supposed that the former days were better than these, he would ask him to visit such an institution, and then try to put his finger on that period of history which, in his opinion, was better than the present. He thought the more ancient history was studied the more plain it would appear that those were greatly mistaken who mourned over the good old times. There had been no better days than the days in which they were now living, and it seemed that the boys in that college had made very good use of the advantages which had been offered. He had listened with great attention to the report which had been presented to the Senate of London University, and it seemed to him that the principal fault to be found with the pupils in the college was that they did not understand what obtuse angles were. ("Hear, hear," and laughter.) Probably the reason was that the boys were so acute, and had so very little experience of obtuseness, that they did not understand what the obtuse triangle was. (Renewed laughter.) He might place himself in some sympathy with them by saying that when he was a very small boy he experienced great difficulty with an isosceles triangle, but ultimately he mastered it, and got to like it very well; and no doubt many of those who had crossed the bridge well-known to them would discover a great affection for it in times to come. It had often been said that knowledge should be sought after for its own sake, that it should not be sought merely to pass an examination, to win prizes, or to make money. That was all very true, but he went a step further, and said that knowledge after it was gained should be devoted to some blessed use, and not merely used for increasing the means of personal enjoyment. There was no character in the world so detestable as the selfish man. Selfishness was a sin, and although there were things more gross in human wickedness, there were few things really worse than selfishness. He hoped the boys who were leaving school would remember that there

* Disqualified, having won the same prize in a previous year.

was much for them to do in the world, and that they would make up their minds by God's help to attempt the doing of it so that society might become happier and better.

Rev. J. Yeames, in proposing a vote of thanks to the Rev. D. Jones Hamar for distributing the prizes, complimented that gentleman upon the able way in which he had filled the place of a Member of Parliament. He also congratulated the directors upon the success and efficiency which the institution had obtained, and said that it was especially gratifying considering that the health of the boys had been maintained unimpaired.

Councillor B. Jones seconded the proposition, and said he thought they would agree with him that Mr. Hamer had filled the post they had hoped to see Mr. Fowler occupy in a very admirable manner.

Rev. D. J. Hamer, in reply, referred to the recent disaster that had befallen English arms in Afghanistan, and said it was well for those parents who were rejoicing in the success of their boys to give a thought to those whose sons—boys once as full of promise—had been struck down in an unwarrantable and utterly wicked war.

Rev. T. Hindsley proposed, and Mr. R. Whitby, M.A. (the new second master), seconded, a vote of thanks to the chairman for presiding, which was briefly acknowledged by that gentleman.

A vote of thanks was also passed to Miss Woollard and the other ladies who had assisted in the decoration of the room. The company then adjourned to the large schoolroom for a *conversazione*.

SCHOOL FOR THE SONS OF MISSIONARIES, BLACKHEATH.

Prize-day of the Midsummer term of this school took place on Tuesday, July 27, when a large number of the friends of the pupils and those interested in the institution assembled to witness the distribution of prizes and an entertainment of recitations and songs by the pupils.

Mr. Samuel Morley, M.P., presided, and there were present upon the platform the Rev. E. Waite (the principal of the school), the Rev. Dr. Moffat, the Rev. Dr. Wilson, Rev. J. Beazley, Rev. J. Hewlett, M.A., Rev. J. Ashton, Rev. E. Dukes, Dr. Lockhart, Dr. Dukes, Mr. W. H. Dobell, Mr. Walter Capper, Mr. A. Pye Smith, &c.

The Rev. E. Waite read the report of the past half-year's work, from which it appeared that seventy-six boys were now in the school, whose conduct had been diligent and good, and who, as they advanced in the school, took up their work with the right principle, and not looking upon it as tasks they would gladly avoid. The head master believed that every boy in his fifth form was really interested in and loved his work. Ten boys had passed the Junior Cambridge examination, six in honours, while three had passed in the first division of the London University Matriculation Examination. Several changes had taken place in the teaching staff during the present year, but he had never been supported by a better staff of masters than the school possessed at this moment. They had lost their music master, Mr. Harding, by death. Their first mathematical assistant, Mr. Wilson, was also about to leave them. On the other hand, many agreeable circumstances had marked the year. One was the increase of day scholars, and he hoped they would soon attain to the number of thirty, which was an ancient limit of the school. As to the Haworth scholarship, he had no fear but that it would become a permanent institution with the school. It was taken this year by William George Brockway, and in awarding the present scholarship some difficulty had arisen from the fact that the claims of several to the distinction had been equal, almost to a mere shade; and of those who had not gained it he could only say that their conduct had been most exemplary. The school had among its old boys who had left during the past five or six years several who had distinguished themselves in obtaining University degrees with honours, scholarships, and attaining high wrangler positions, and thus doing credit to their school. He hoped that these results would carry home to the mind of Mr. Haworth that he had done a great good in founding a scholarship which gave such incentives to study.

Mr. Samuel Morley then distributed the prizes, the recipients being each most warmly and impartially cheered by their schoolmates as they came to the platform. At the conclusion of the distribution, Mr. Morley made a short address. He said it gave him great pleasure to be present that evening, and to have the opportunity of speaking to that audience, for he could express his deep sympathy with the objects of that great institution. He knew, long before it was established, many friends who had been and were now connected with it. Before it was founded many a parent had mourned over the social disadvantages under which they were bringing up their children in the distant mission field, and it must be a great boon to many missionaries to know that they had friends in England who were thus taking care of their children. These were now living far away free from anxiety, by the means of this and the sister institution at Walthamstow—soon, he hoped, to be removed to Sevenoaks. The hope of the parents must be that the conductors of this institution would train up their offspring in the eyes of God. There lay especially upon those who had directly and personally to deal with these children a grave responsibility, and all the accounts they had strengthened the impression among those who were glad to give pecuniary help to this institution, that those who were directing the schools were thoroughly and heartily doing their duty in this respect. He was a boy himself once, and though he did not believe in too much exertion of physical force, yet he did most decidedly believe in athletics, and that a boy who took a pleasure in these did all the better mentally in the long run than those who shirked the amount of toil which was needed to enter into these sports. He congratulated those who had won prizes, for he took it that they meant the result of fair honest conflict, and that those who had come to the front, and had received those handsome volumes would so consider them, and would feel that they were significant, and full of encouragement for them in the future. He would say to those who had not received prizes, that many among the most successful men he had known were those who, to use an Americanism, had "pegged away," who had gone on working away with a will side by side with those who had perhaps been better educated in the past, and had still in the race found themselves on a par with them in the end. Nowadays they were surrounded with Board schools—schools in which a very ample education is being given to the children of the poor, and these children were already treading upon the heels of the class above them. He could tell them that if the middle-class were determined to maintain their position in society, they would have to study harder than ever. He knew enough of Board schools to know that certain boys were living evidences of the power of human attainment, and it was the duty of the State to give them that which they showed a capacity for. Masters in middle-class schools should not be satisfied, therefore, with lessons half-learned, and boys trained in such schools should not shirk their studies, for if they would do that they would do other dishonourable things in after life. He would respectfully say to the masters of this school—watch the habits of the boys; be their friends to put them on their guard against everything that has a lowering tendency; and they might then depend upon it that they would thereby be helping them in the future battle of life, and assist them in being tenacious of their personal reputation. To the boys he would say—go into your classes with a will. If they could not always obtain the immediate help of their masters, let them put forth their whole energies in the work. Let them cultivate among themselves a high tone of conversation, and scorn to associate with boys who showed low and mean habits. They would thus keep up the moral status of the school. It had been his lot to have to do with a large number of young men. Few men, indeed, in London, had been brought into contact with more young men than himself. He had had much personal correspondence and communication with them, and he had tried to brace them up in that path of conduct which was a fair and legitimate object to put before them. To those boys among his audience he would ask them when they got into situations to let their employers know that the thing they had to do would be done as thoroughly and as honestly in their absence as it would if their master's eyes were upon them. These youths were destined perhaps to be the heads of houses, to exercise influence upon those brought into contact with them, and he attached great importance to what some might deem subordinate matters in the view that they had much to do with influences in after life. The name of such institutions as their school was happily legion in this country, and they were the glory of the land in which we lived. This school had to do with those men and women who were doing God's work in distant parts of the earth, and he trusted fervently that God's blessing would abundantly rest upon it.

The address was received with frequent applause, and Mr. Morley resumed his seat amidst renewed cheers.

The platform of the large hall was then handed over to the scholars, and an entertainment, which was carried out with conspicuous ability, and was heard with much satisfaction by the company present, was performed. The programme was as under:—Scene from *Hecuba* (Euripides), F. Waldock, A. Sykes, and A. J. Chalmers; part song, "Silent night" (Barnby); recitation, "The Reverie of poor Susan" (Wordsworth), J. Dakin; scene from *L'Avare* (Molière), F. Brockway, A. Sykes, R. Wilkinson, E. Wilkinson, C. Moss, A. J. Chalmers, and Mr. A. Brockway; recitation, "Dreams" (Sir Thomas Browne), C. Moss; part song, "Spring" (Pinsuti); scene from *Wilhelm Tell* (Schiller), A. Sykes, F. Waldock, J. Sykes, F. Brockway, E. Evans, G. Hill, &c.; recitation, "Crossing the Desert" (Kinglake), A. Sykes; solo and chorus, "La Carita" (Rossini), solo—A Ramsey; recitation, "The White Doe of Rylstone" (Wordsworth), F. Waldock; part song, "O who will o'er the downs so free" (Pearsall); God save the Queen.

At the conclusion of the proceedings Dr. Wilson proposed a vote of thanks to Mr. Morley, in seconding which, the Rev. J. Beazley, the valued friend of the school, spoke a few words of congratulation and encouragement, intimating that a hope was growing in his mind of the foundation, before long, of a second scholarship. Dr. Moffat closed with the Benediction.

WELSH CONGREGATIONAL UNION.

The sittings of the above Union were held this year at Rhondda Valley (Glamorganshire), on the 27th, 28th, and 29th of July. Sermons were preached on the evening of the 27th by the Rev. W. Davies, Llandilo, and P. Howell, Ffestiniog.

On Wednesday, the 28th, at 10 o'clock at Bethania Chapel, Treorkey, the chairman of the Union, the Rev. D. Roberts, Wrexham, read the presidential address upon "The Christian Ministry." He said it was a recognised fact that the guise in which the infidelity of this age displayed itself was in the attempt to shake and subvert the popular belief in the Divine institution of the ministry. The enemy was well aware that if he could but succeed in this the age was in his hands. It was the trumpet of the ministry which roused and disturbed the world; otherwise sinners would calmly slumber; the hungry would dream that he was eating, the thirsty that he was drinking, until it was too late for them to awaken. As the enemy could not silence the trumpet the enemy tried to stamp into people's minds that the trumpeters were canting egotists. Preaching was an institution which came in with the Christian dispensation. It formed part of that mystery of godliness which was "preached to the nations." The Pagan philosophers preached various sciences before that era, but in their religious rites the preacher, the prophet, was but of incidental service. There was no preaching in connection with the Levitical ordinance, and there was no preaching in connection with any of the false religions. It was when God became manifest in the flesh that preaching was established as a regular and continual office. Preaching took the place of the service priesthood and the rest of those ceremonial observances which were shadows of that which was to come. The duties of the officially-appointed priest terminated when Christ, the great High Priest, came, and ever after Christ was to be preached. The plan of salvation having been devised, there was a necessity that it should be published. It was through preaching that the Founder set up the Gospel dispensation. He was anointed to preach to the poor, to preach liberty to the captives, and to preach the acceptable year of the Lord. Nothing was more evident in the history of the progress of the scheme than that it was intended to be carried on through preaching. To prove this, it was only necessary to glance at the frequent references made to "The churches, their bishops and deacons." The office was described in all its ramifications, the necessary qualifications were detailed, there were frequent exhortations to faithful fulfilment of the duties, and many charges given to the churches respecting their duties towards those chosen and selected to the office. The method of supporting the ministry was plainly and emphatically stated. The ministry was not a priesthood. Popish error held that the ministers officiated between God and men, and between men and God. When Paul was proving his authority it was surprising he did not say, "Am I not a priest?" If the priesthood existed at all under the dispensation, the priest was not mentioned amongst the offices which he had specified. He had apostles, prophets, evangelists, shepherds, and teachers, but no priests. Congregationalists did not consider that ordination or the setting apart of the ministerial office communicated any grace, transmitted any gift, bestowed any faculties, or endowed the person ordained with any authority or characteristic. It was not because he was chosen by the Church that he became a minister of Christ, but the Church required him because they believed that Christ had sent him. By ignoring the priestly idea, some had gone so far to the opposite extreme as to assert that no office remained in the Christian Church. The cry which was uttered by some persons that they, as Nonconformist Churches, were in danger of a pseudo-priesthood, showed that those persons did not possess the wisdom of the sons of Issachar, who were able to comprehend the signs of the times so as to know what Israel should do. It was not from that quarter that there was danger. The danger of liberty was, over licence. Perhaps nothing had more distinctly manifested the need for the ministerial office than the consequences which had followed the efforts of the Plymouth brethren.

Rev. D. Jones, B.A., Swansea, read a paper upon "The Apostolic Church." Addresses were afterwards delivered by the Rev. John Roberts, Neath, and Mr. B. J. Owen, Liverpool.

In the afternoon a paper was read by Mr. W. J. Williams, Carnarvon, on "The Newspaper, and its Place in the Family."

Speeches on the same subject were delivered by Rev. J. Evans, Cwmavon, Mr. W. Thomas, Aberystwith, and Mr. W. Williams, Landore.

The Rev. Simon Evans, Hebron, was invited by the Union to preside as chairman at the next General Conference, to be held at Denbigh, 1881.

Dr. Rees, of Swansea, having made a few appropriate remarks in reference to the Sunday-school Union, the Chairman introduced Mr. Chudlow, the American representative of the Sunday-school Union, who was enthusiastically received.

In the course of the afternoon a deputation was introduced to the meeting from the Baptist denomination, represented by the Rev. S. Jones, Treherbert, J. Maurice, Blaen-y-cwm, and T. Joseph, Tymawr. The deputation had a cordial reception.

Dr. Thomas replied to their congratulations. The meeting then closed in the usual way.

SUMMER WORK OF THE LIBERATION SOCIETY.

The *Liberator* of this month says:—"It used to be the custom of the society to suspend public meetings and lectures during the summer; but for two or three seasons lately this has been a most active time of the year, and, in fact, it has been found that the work that is necessary to be done cannot be done, unless the summer months are utilised. This year again, therefore, this work will be resumed. Mr. Fisher, Mr. Kearley, and some of the agents will visit various parts of the country to hold both indoor and out-door meetings. The latter have hitherto been particularly successful, and we expect increased success as the movement increases." In accordance with this design Mr. Fisher has visited during the past week several villages in Leicestershire, in all of which he has had a hearty reception.

At *Hugglescote* an excellent meeting was held on Monday evening on the village green. The Rev. J. Salisbury, M.A., presided, and made a good opening speech. Mr. Fisher spoke at length to large and attentive audience. He was cordially thanked on the motion of Messrs. Bridgett and Cramp.

Coalville.—A large and enthusiastic meeting was held in the Market-place. Mr. E. Moss occupied the chair. After Mr. Fisher had given an address on Disestablishment, basing his argument on the present condition of the Church of England, he was opposed by Mr. Reed, of the Church Defence Institution. Mr. Reed received a fair hearing, the only interruptions being occasioned by his own recklessness of assertion, which the audience resented. Mr. Fisher gave an exhaustive reply, and the meeting terminated at a late hour with hearty thanks to him and the chairman.

Syston.—The meeting here was held on the village green on Wednesday night. Mr. Alderman Anderson, of Leicester, presided, and spoke at length. There was a satisfactory audience, and Mr. Fisher was heard with interest to the end. The Rev. B. W. Simmonds moved, and Mr. J. Cart seconded, a vote of thanks to the lecturer.

Blaby.—On Thursday evening a meeting was held in the Baptist Chapel; the Rev. G. Barker in the chair. Mr. Fisher spoke at length on the benefits that will accrue to the Church and to religion generally as the result of Disestablishment. Messrs. Glover and Turner afterwards addressed the meeting, which closed with the usual votes.

Mr. Lummis, the Eastern Counties agent, has also held three meetings as follows:—

Guyhirne, near March.—An excellent open-air meeting was held here on Monday evening last. Mr. Goose presided, and Mr. Lummis lectured on "Our progress and our prospects." Votes of thanks were unanimously returned to the lecturer. There were 300 or 400 persons present.

Eye, near Peterborough.—On Tuesday evening, Mr. Lummis was at Eye, where he was met by crowds of labourers who remained till dark, attentively receiving information upon the present position and prospects of the Disestablishment question. There was no opposition.

Murrow, near Wisbech.—On Wednesday, although the weather was bad, there was a fair muster of villagers here to listen to an open-air address by Mr. Lummis. The chief part of the address was occupied with a review and defence of the Burials Bill. Mr. Reddan presided.

The Orphan Working School.—The two-hundred-and-forty-fifth half-yearly election in connection with this institution took place at Cannon-street Hotel, on the 29th ult. There was a large attendance of friends of the charity, together with relatives of the candidates, and the election excited as much interest as any of its predecessors. Mr. John Kemp-Welch, treasurer, presided, and, in opening the proceedings, mentioned that the forty-five new candidates which came before them on that occasion seeking election considerably increased the responsibilities of the institution, hence the necessity of friends present exerting themselves to increase the list of annual subscriptions. The chairman having declared the poll open, 46 orphan children were elected, out of a list of 238 approved candidates. The names of the successful candidates will be found in our advertising columns.

The Select Committee appointed to consider the question of the water supply of the metropolis, will, says the *Daily News*, recommend the creation of a Water Trust, who will consider the possibility of obtaining a supply from other sources than those at present existing.

UNIVERSITY OF LONDON.

THE following are lists of the candidates who have passed the recent examinations ;—

FIRST B.A. EXAMINATION.

FIRST DIVISION.—William R. D. Adkins, Mill Hill School ; Catherine Eyre Anelay, Bedford College ; Frank R. Arundel, Flounders College ; Walter Aston, Wesleyan Training College, Westminster ; Thomas Bennett, New College, Eastbourne ; Arthur Berry, University College; John J. Blackoe, St. Cuthbert's College, Ushaw ; Selina Dorman Bostock, Ladies' College, Cheltenham ; William Bright, private study ; Clara Brown, Bedford College and High School, Waterloo ; Anna Maud Buchanan, University College ; Edward O. Burbidge, University College; Francis D. Byrne, St. Cuthbert's College, Ushaw ; Charles Clay, Lancashire Independent and Owens Colleges ; Edward W. Coghlan, private study ; Susan Margaret Collie, Ladies' College, Cheltenham; Mary Collin, Bedford College; Samuel W. Dickenson, New College and private study ; William O. Dixon, private study ; Charles H. Draper, private study ; Walter J. Eccott, private study ; Susan Emily Findon, North London Collegiate School for Girls and private study; Ernest P. Gaskin, Kingswood and Woodhouse Grove School; Hermann J. Goldschmidt, Owens College ; Hermann G. Harris, private study ; Francis C. Hartley, University College, Durham ; Thos. L. Heath, Trinity College, Cambridge ; James J. Henry, St. Cuthbert's College, Ushaw ; William H. Hodgson, private study ; Charles H. Holmes, private study; James J. Howlett, Downside College, Bath ; John H. Hudson, Borough-road Training College and private reading ; Richard Hughes, University College of Wales; Arnold E. Hurry, City of London School ; William J. Jones, University College of Wales ; James Keegan, St Patrick's College, Carlow ; Frederick W. Kellett, Kingswood and Woodhouse Grove School ; James B. Kenner, private study ; Thomas D. Landels, Regent's-park College ; Charles McIntyre, private study ; Joseph R. Marsh, private study ; Abel Martin, private study and University College, Bristol ; George B. Matthews, private study ; John A. S. P. Moffatt, private study ; Joseph G. Pease, University College ; James H. Priestley, private study ; Walter A. Raleigh, University College ; Amy Rayson, private study ; Edward G. Richardson, private study ; Mary E. Rickett, Bedford College ; Henry W. L. Robinson, private study ; Percy Robinson, Owens College ; Harold Roper, private study ; John M. Schulhof, Trinity College, Cambridge ; Alfred W. Shakespeare, private study ; John H. Shakespeare, Regent's-park College ; Louis C. Simonds, St. Cuthbert's, Ushaw ; Frederick H. Skelton, private study ; John R. Smith, Wesley College, Sheffield ; Arthur Stray, Wesley College, Sheffield ; Elizabeth Henrietta Sturge, Ladies' College, Cheltenham ; Edgar R. Tanner, Mill Hill School ; Samuel M. Taylor, University College ; Henry W. Thomson, private study ; Annie Townsend, Bedford College ; Joshua T. N. Wallace, private study ; John E. P. Wallis, St. Cuthbert's College, Ushaw ; Julius Wertheimer, Queen's College, Liverpool ; James A. Whitehead, Manchester New and University Colleges ; Joseph G. Willis, Bristol Grammar School ; Edward B. Woods, Regent's-park College.

SECOND DIVISION.—William J. Abel, private study and tuition ; Moses Abrahams, Jews' and University Colleges ; Charles E. Adams, private study ; Sydney S. Adkins, private study ; Samuel Allman, private study ; Butler C. Aspinall, Catholic University College, Kensington ; Abel Baker, Owens College ; George W. Bannister, private study ; John F. Besant, private study ; Walter A. Bettesworth, private study ; Charles J. Bidwell, Catholic University College, Kensington ; Edgar J. Birsall, Owens College ; H. V. Black, private study ; Edward Bolus, private study and tuition ; Mary Louisa Bostock, Ladies' College, Cheltenham ; Nicholas H. Boyns, Wesleyan College, Taunton ; William C. Braithwaite, University College ; Alice Maud Mary Bretherton, Ladies' College, Cheltenham ; Henry Brown, private study and tuition ; William P. Byrne, St. Bede's College, Manchester ; Joseph J. Cagney, St. Stanislaus College, Tullamore ; Robert J. Chalmers, private study ; William Charles, Memorial College, Brecon ; Eleanor Margaret Childs, North London Collegiate School for Girls ; James J. Clarke, Queen's College, Liverpool, and private study ; George G. Coombs, Diocesan College School, Newport, and private study ; Philip H. Cooke, private study ; Augustus E. Coote, private study ; Alexander Cowe, Cheshunt College ; Charles H. Cowling, St. John's College, Battersea, and private study ; John H. Crofts, Bedford Modern School ; Ellis G. Davenport, private study ; Albert H. Dawes, University College and private study ; Arthur Du Pré Denning, private study ; Emily Constance Dicker, North London Collegiate School for Girls ; John W. Dixon, Ackworth School and private study ; James Driver, private study ; Percy W. Eccles, St. John's College, Battersea, and private study ; Edwin H. Eland, private study ; James Flint, St. Cuthbert's College, Ushaw ; Patrick Foley, St. Patrick's College, Carlow ; Michael Frankland, private study ; Henry M. French, private study ; Walter Hallworth, Owens College ; Richard T. Hargreaves, private study ; William W. Harrison, Owens College ; William Heather, Cheshunt College ; Elizabeth Dora Higginson, Bedford College ; William Joseph Hudson, Clongowes Wood College, Naas ; Moses Hyamson, Jews' and University Colleges ; Frederick W. Jarvis, University of Edinburgh ; Henry R. S. Starke Jones, private study ; Heinrich E. Just, private study ; Frederick W. Kirk, private study ; Godfrey Knight, City of London School and private study ; Thomas B. Lamburn, private study ; Walter Lane, St. Mark's College, Chelsea ; Frederick W. Langston, private study ; William J. N. Liddall, University of Edinburgh ; Frederick Lord, private study and tuition ; Henry Lucas, private tuition ; John MacKaig, private study ; Frederick William Manning, private study ; William Marks, private study ; David Michael Moriarty, St. Stanislaus College, Tullamore ; Harriet Miller Mortimer-Rowdon, private tuition ; John Murphy, St. Cuthbert's College, Ushaw ; Joseph J. Murphy, private study ; George W. Newall, private tuition ; Thomas E. North, Wesleyan College, Richmond ; James P. O'Dwyer, St. Stanislaus College, Tullamore ; Thomas H. Opie, Owens College ; John H. Pollen, The Oratory, Birmingham ; Benjamin Pratt, Wesleyan College, Richmond ; John P. Renowden, Birkbeck Institute and private study ; Joseph V. Ryan, St. Patrick's College, Carlow ; William H. Scott, private study ; Joseph A. Scully, Stonyhurst College ; Frank P. Sharkey, St. Patrick's College, Carlow ; Arthur E. Sharpley, Headingley College, Leeds ; David G. F. Smith, private study ; George W. Smith, Boro'-road College and Birkbeck Institution ; Joseph P. Snow, St. Francis Xavier's College, Liverpool ; John W. T. Stafford, Elmfield College, York ; Robert A. Stevens, private study ; Stephen Stephens, private study ; James Struthers, private study ; Frederick Swann, private study ; Samuel Thompson, Manchester Grammar School ; William D. Tomkins, private study and tuition ; Arthur G. Turner, Hingham Grammar School and private study ; Herbert E. Turner, University School, Hastings ; John H. Tweddill, private study ; Samuel T. Wakefield, private study ; William H. Wardle, Wesley College, Sheffield ; George Watson, private study ; Susanna Emily Wells, private study and tuition ; William Wilkes, private study ; Charles H. Wilson, York Training College ; Emma Kate Woodward, private study.

FIRST B.Sc. EXAMINATION.

FIRST DIVISION.—Samuel Barrodale, Owens College and private tuition ; Frederick W. Bennett, Owens College ; Richard J. Beverley, private study ; Sophia Bryant, private study ; Edmund Catchpool, Royal Polytechnic Institution ; William L. Clague, Owens College ; Arnold Eiloart, private tuition ; Edith Hannah Ellis, University and North London Collegiate School for Girls ; David T. Evans, B.A., New College ; Florence Elizabeth Eves, Newnham Hall, Cambridge ; Alfred H. Fison, Royal School of Mines ; William W. H. Gee, Owens College ; George Hays, private study ; Robert E. Holloway, B.A., private study ; John J. Hood, Anderson's College and Royal School of Mines ; Charles W. Kimmins, Owens College ; William Ledlie, Christ's College, Cambridge ; Alice Elizabeth Lee, Bedford College ; Frederick Lever, private study ; Sophia Margaretta Lewis, Bedford College and private tuition ; Sophie Elise Marshall, Bedford College ; Alf. J. Read, B.A., University of Edinburgh ; Charles Salisbury, B.A., private study ; Samuel G. C. Sansom, University College ; Arthur F. Smith, Bedford Modern School ; George Stallard, Keble College, Oxford ; William Stroud, Owens College ; William Sutherland, University College, and private study ; Francis C. Thompson, private study ; William A. Todhunter, B.A., private study and tuition ; Herbert H. Turner, Trinity College, Cambridge ; John A. Voelcker, B.A., University College, and private study ; Thomas H. Walker, Epsom College ; Robert Wallace, private study and tuition ; Robert M. Walmsley, private study.

SECOND DIVISION.—Samuel Brook, private study and tuition ; John C. Corris, private study ; Arthur P. Guinness, Royal Polytechnic Institution ; Wilfred Irwin, Owens College and private study ; Arthur H. Kensington, Royal School of Mines and University College ; Arthur W. Poyser, private study and tuition ; Thomas Roberts, Birmingham and Midland Institute and private tuition ; Henry L. Snape, Owens College ; David Sutcliffe, M.A., Owens College and private study ; Henry J. Webb, Royal School of Mines and Birkbeck Institute ; Harold T. Wills, University College, Bristol.

PRELIMINARY SCIENTIFIC (M.B.) EXAMINATION.

FIRST DIVISION.—William A. Aikin, Guy's Hospital ; Samuel K. Alcock, High School, Newcastle-on-Tyne ; *Henry Allen, private study ; *George E. C. Anderson, S. African College and Guy's Hospital ; Charles Andrews, University College ; *John O. W. Barratt, University College ; *William H. Bowes, Epsom College ; Henry C. Bowman, Owens College ; James H. E. Brock, University College ; James W. Carr, University College ; Edward J. Cave, St. Bartholomew's Hospital ; *Harry C. Chapman, St. Bartholomew's Hospital and Royal School of Mines ; Herbert Child, Yorkshire College, Leeds ; Louis A. Dunn, Guy's Hospital ; *Percy J. Edmunds, University College ; Percy Flemming, University College ; Alfred H. Fowler, Guy's Hospital ; John P. Glover, St. Thomas's Hospital ; Wm. Guy, University of Edinburgh ; George E. Halstead, B.A., Guy's Hospital ; Herbert W. Hart, Westminster and Guy's Hospitals and Birkbeck Institute ; *Walter Hurst, Owens College ; Charles B. Innes, University College ; Frederick W. C. Jones, St. Bartholomew's Hospital ; Hugh E. Jones, Guy's Hospital ; Samuel Cromwell Jones, University College ; Arnold Lyndon, St. Bartholomew's Hospital ; John Marriott, Charing-cross Hospital ; Frank Edward Mathews, Owens College ; Langton P. Mumby, St. Thomas's Hospital ; *William B. Ransom, University College ; Henry B. Robinson, St. Thomas's Hospital ; Arthur E. Shipley, St. Bartholomew's Hospital ; Edgar H. Thane, University College ; Benjamin W. Thomas, Charing-cross Hospital ; William I. B. Watson, Guy's Hospital ; George L. Wells, Yorkshire College, Leeds ; Reginald M. Williams, St. Thomas's Hospital ; Richard T. Williamson, Owens College.

SECOND DIVISION.—*John G. Adami, Owens College ; *Joseph R. Adie, University College ; *Edward C. Andrews, University College ; Charles J. Arkle, University College ; *William H. Bailey, St. Bartholomew's Hospital ; Lawrence Barnett, University College ; *Charles W. Biden, Charing-cross Hospital ; Robert Black, London Hospital ; Matt. C. R. Bohrsmann, B.A. Syd., University College ; Arthur T. Bown, St. George's Hospital ; George A. Buckmaster, St. George's Hospital ; Thomas W. Bullock, St. Thomas's Hospital ; James Calvert, St. Bartholomew's Hospital ; George A. Carpenter, St. Thomas's Hospital ; Bernard Castle, St. Bartholomew's Hospital ; *Letterstedt F. Childe, Guy's Hospital ; William T. Cocking, University College ; Frederick W. Crowther, University College and private study ; Wm. G. Dreaper, Owens College ; Chas. Downing, St. Bartholomew's Hospital ; Walter G. Earle, University College ; Henry H. Fisher, Epsom College ; Alfred C. Frames, St. Bartholomew's Hospital ; James M. France, Guy's Hospital ; Alfred G. Francis, University College ; Freeland J. Freeland, King's College ; *William J. Gow, Owens College ; *William F. Grant, University of Edinburgh ; *William Griffiths, University and Regent's-park Colleges ; Samuel H. Habershon, Trinity College, Cambridge ; Franke C. Hart-Smith, University College ; Thomas A. Helme, University College and University of Edinburgh ; Otto J. Kauffmann, Owens College ; Frederick C. Larkin, Liverpool School of Medicine ; Robert Lawson, St. Thomas's Hospital ; *Priestley Leach, Owens College ; Edward K. Macartney, University College ; William A. B. M'Cabe, University College and Victoria College, Jersey ; George H. Melson, private tuition ; Charles H. L. Meyer, Guy's Hospital ; Arthur James Moss, Owens College ; *Phani B. Mukerji, University College ; Charles D. Muspratt, Guy's Hospital ; Francis H. Napier, St. Bartholomew's Hospital ; Edward K. O'Connor, University College ; Herbert Parker, St. Bartholomew's Hospital ; James Pearson, University College ; Conrad Pereira, University College ; *George V. Perez, University College ; George R. M'I. Pollard, Guy's Hospital ; Purnell Purnell, Guy's Hospital ; Stanley M. Roome, Epsom College ; Henry Shillito, Queen's College, Birmingham ; Walter B. Spencer, Old Trafford School and Owens College ; *George Stevenson, St. Bartholomew's Hospital ; William M. Storrer, University of Edinburgh ; Charles H. Taylor, King's College ; Joseph Taylor, University College ; Philip D. Turner, University College ; John F. Vince, Queen's College, Birmingham ; Arthur F. Voelcker, University College ; John H. T. Walsh, Westminster Hospital ; *Frederick W. Warrick, private study ; Christopher W. Weighell, University College ; Patrick W. Williams, University College, Bristol, and private study ; *John P. Williams-Freeman, University College.

THE SUNDAY-SCHOOL CENTENARY. — The gatherings throughout the country in celebration of the centenary of Sunday-schools may be said to have terminated on Monday, when monster demonstrations took place in several important centres. On the Saturday the Sunday-schools of Bradford in connection with the Established Church, commemorated the event by meeting in Lister-park. No fewer than 50,000 persons paid for admission, and hymns were sung by a choir numbering 18,000 voices, led by ten bands. At Sheffield, on Monday, there were two gatherings representing the local Sunday-school Union and the Wesleyan Union, numbering together some 40,000 scholars and teachers, whose singing attracted 100,000 listeners. Some 10,000 children gave a concert in the market-place at Leicester; and the 28 Nonconformist schools of Derby, numbering upwards of 10,000 scholars, after parading the streets, halted at the market-square, and sung several hymns. The same day, amongst other places, there were gatherings of 5,000 children at Cheltenham, 5,000 at Cambridge, 4,500 at Ipswich, 4,000 at Warrington, 2,500 at Stowmarket, and 1,000 at Rochester. Enthusiastic assemblages of children have also taken place this week at Stantonbury, Horsham, Tring, and Westbury. In the majority of instances these gatherings only represented the Nonconformist Sunday-schools.

* These candidates have also passed in the mathematics of the First B.Sc. Examination, and are now admissible to the Second B.Sc. Examination.

THE THAMES NAUTICAL COLLEGE.

PRIZE-DAY on board the *Worcester* on Friday last attracted a numerous company of parents and friends of the cadets to Greenhithe, off which the vessel is moored. Admiral Sir Richard Collinson, K.C.B., deputy-master of the Trinity House, attended to distribute the prizes, and was supported by Mr. G. H. Chambers, chairman of the committee, Mr. W. M. Bullivant, hon. sec., Admiral Stopford, Mr. Macfarlane Gray (Board of Trade), and several naval commanders, two of whom, Captain Flowers and Captain Hutchinson, were formerly *Worcester* cadets. The reports, which were presented by Mr. R. C. Buck, head master, bore testimony to the generally-improved results which had been obtained this year by the examination of the cadets in English subjects and practical seamanship. Captain J. H. Smith, commander of the *Worcester*, reported favourably of the youths under his care. Thirty-one had entered and seventy-nine had left, or were leaving this term. Mr. G. H. Chambers said that in some of their studies, especially those which would be of chief importance to them in their profession, the cadets had shown particular excellence, and had obtained, within three or four, the highest number of marks which had been fixed as the standard. It was a source of great satisfaction to the committee that the design for which the Thames Nautical College had been established, was being fairly carried out in the improvement generally of the mercantile marine. The gallant admiral in distributing the prizes heartily congratulated both the masters and their pupils on the most satisfactory reports which had been read in their hearing. He then awarded the Queen's gold medal, given annually by Her Majesty to the youth who is likely to make the finest sailor, to George Stewart Hewett, who also received the superior metal sextant which the Elder Brethren of the Trinity House award to the winner of Her Majesty's medal. Two cadets, J. A. B. Mackinnon and H. A. Livermore, were recommended to the Hooghly Pilot Service by the committee of the *Worcester* to the Secretary of State for India, and will proceed to Calcutta in September; other three cadets, G. S. Hewett, E. Beetham, and F. S. Warren, were appointed as midshipmen to the Royal Naval Reserve. On the conclusion of the prize distribution, cadets and visitors were addressed by Admiral Stopford, Captain Close, and Mr. W. M. Bullivant, and at the request of Admiral Sir R. Collinson a week was added to the usual holidays.

MEMORIAL OF DR. MORTON BROWN.

"JUST twelve months after the death of Dr. Morton Brown," says the *Cheltenham Examiner*, "the monument subscribed for by his fellow townsmen has been erected to his memory at the cemetery. The committee appointed to carry out the wishes of the subscribers have, with the consent of the Secretary of State and the Town Council, had the body removed from its original position, where the erection of a distinctive memorial was impracticable, to the angle of one of the pieces of greensward dividing two of the main drives in the front of the cemetery chapel ; and the memorial now occupies the prominent position which its importance and public character claim for it. It stands about 20ft. in height, and is of solid Sicilian marble, resting on a massive slab of Forest stone with which the vault is covered in. The design is Gothic. The basement is panelled on its four sides, and the body of the monument has also a recessed panel on each face, with foliated spandrels, and buttresses at the angles. A cap is placed over this section of the monument, and upon it is the gabled pediment of the pinnacle surmounting the whole. The pinnacle is richly foliated along its angles and has a rose finial." Upon the panel facing the approach to the chapel is the following inscription :—

TO
THE MEMORY
OF THE
REV. ANDREW MORTON BROWN, LL.D,
WHO WAS BORN ON 6TH MARCH, 1812,
AT NEWMILNS, IN AYRSHIRE,
AND WAS
MINISTER OF THE CONGREGATIONAL CHURCH
IN THIS TOWN
FROM 8TH JANUARY, 1843,
TILL HIS DEATH ON 17TH JULY, 1879,
THIS MONUMENT
IS ERECTED BY HIS FELLOW TOWNSMEN
AS A TRIBUTE OF RESPECT
FOR HIS KINDNESS OF HEART,
HIS VARIED TALENTS AS A PREACHER,
WRITER, AND PUBLIC SPEAKER,
HIS EARNESTNESS, FIDELITY, AND
CONSISTENCY AS A MINISTER OF CHRIST,
AND THE UNSPARING DEVOTION
OF HIMSELF TO THE SERVICE OF GOD
AND MAN :
A NOBLER MEMORIAL
LIVES IN THE GRATITUDE AND
AFFECTIONATE REMEMBRANCE OF MANY
WHO OWE WHATEVER KNOWLEDGE THEY
POSSESS OF FAITH AND HOPE
TO HIS
PATIENCE, SYMPATHY, AND ZEAL.

The monument is to be surrounded by a dwarf iron railing.

THE Queen held a council at Osborne on Saturday, several of Her Majesty's Ministers having left London the same morning by special train. Mr. Gladstone was, however, detained in town, he having taken a severe chill on leaving the House of Commons at the close of Friday's sitting. The Premier, who was rather better yesterday, has been suffering from a slight congestion of the lungs. Several telegrams were received at Downing-street from Her Majesty, inquiring as to Mr. Gladstone's condition.

THE WESLEYAN CONFERENCE.

[BY A CORRESPONDENT.]

TUTORS OF THEOLOGICAL COLLEGES.

On Wednesday morning the subject of the appointment of tutors to the theological colleges was resumed. Dr. Osborn, at the wish of the Conference, consented to retain the chair of theology at Richmond for another year, with the understanding that he was to receive the aid of his son, the Rev. George R. Osborn. It was further understood that the Rev. John Shaw Banks, who now succeeds Mr. Coley at Headingley, will, on Dr. Osborn's resignation, remove to Richmond. The Rev. Marshall Randles consented to his designation to a chair in theology a year hence. It was arranged that on the opening of the Birmingham College the Rev. Robert N. Young, now classical tutor at Headingley, shall be transferred to Birmingham, and that the Rev. G. G. Findlay, B.A., now of Richmond, shall succeed Mr. Young at Headingley. The Rev. W. T. Davison, M.A., was elected classical tutor at Richmond, and the Rev. Edward H. Sugden, B.A., B.Sc., tutor in science and philosophy at Birmingham. These appointments will take effect next year. The remainder of the session was occupied chiefly in the revision of stations.

ORDINATION SERVICE.

On Thursday morning between fifty and sixty young ministers who have honourably completed the four years of probation required in the Methodist Connexion were ordained in Great Queen-street Chapel. The president of the conference, who conducted the service, was assisted in the laying on of hands by the ex-president and secretary, and by several other senior ministers. The charge was delivered by the ex-president (the Rev. B. Gregory), and was an earnest and very able exposition of Paul's statement as to his own labours at Ephesus. "Remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts xx. 31). The large chapel was crowded in every nook.

NUMERICAL RETURNS.

The Conference met in the evening at five o'clock. The Rev. J. W. Greeves presented the numerical returns of the connexion. It appeared that the number of members in society in Great Britain is 376,678. During the year 5,520 members have died. There are now on trial for Church membership 25,784. Nineteen districts show an increase of 1,677, and fifteen districts a decrease of 2,611. There is thus a net decrease of 934. The largest district increases are—Newcastle, 316; Liverpool, 163; Sheffield, 158; Swansea, 154. The two London Districts together show an increase of 320. The largest decreases are—Cornwall, 813; Lincoln, 322; Halifax and Bradford, 306; Manchester, 209; Whitby and Darlington, 169.

CONVERSATION ON THE STATE OF METHODISM.

The PRESIDENT trusted the consideration of this report would be attended by results of the highest value. He pointed out that of all hindrances to successful work for Christ, the most stubborn were those they carried in their own hearts. These he prayed might be removed. Experience taught that the cleaner a minister's hands, and the purer his heart, the more successful he became in the interpretation of Scripture, and the more gracious the unction that attended his preaching. The Rev. Richard Green lamented the serious leakage in their societies. They lost thousands of members yearly, of whom they could give no satisfactory account. Many left on most trivial grounds. It was not a converting ministry, but a saving ministry they lacked. The Church was too like a riddle. He was most anxious this evil should be remedied. The Rev. Benjamin Hellier urged the need of teaching the Methodist people to set higher value on membership, and in order to do this, of regularly holding society meetings. He thought also they should lay more constant stress on the necessity for personal holiness. The Rev. J. S. Pawlyn referred to the large decrease in Cornwall, and traced it rather to the neglect of Methodist discipline in their societies and to certain faults in their Sunday-school arrangements than to the revival of Anglican efforts. In the particular places where that revival had been greatest Methodism had advanced. After remarks by Revs. W. Hirst, Dr. James, and H. Jones, Dr. Rigg called attention to the fact that there had been a decrease for three successive years. He believed the general cause of this was that all around them evangelistic effort had been multiplied in other Churches. They had no longer a monopoly of zeal and power, and they needed to brace themselves to far more devoted, energetic, and zealous labours. The Rev. J. S. Workman lamented the prevalence of frivolous amusements. In this he was strongly supported by the Rev. A. McAulay, who referred with deep regret and disapprobation to the fact that in certain places Methodist trust property had been used for secular amusements. Dr. Osborn thought the root of the matter was the want of seriousness. True piety and trifling could not go together. For his own part, he rejoiced exceedingly in the increased activity of the evangelical churches of the land. He did not believe there had ever been such a revival as that of which the Established Church had been the subject during the last half century. The ground was thus largely preoccupied. These observations were necessary to prevent discouragement. But let them be more careful in enforcing the discipline of Methodism. He instanced especially the regular holding of leaders' meetings and the maintenance of the weekly contributions in the classes. This, he was convinced, had much to do with spiritual prosperity. He closed, as the President had begun, by enforcing the supreme importance of entire personal consecration to God, and of direct and forceful preaching of the truth. Several other ministers took part in the conversation.

PRAYER FOR FINE WEATHER.

On Friday morning, the President informed the Conference that he had received a large number of letters from the Northern Districts, asking the members of the Conference to make special supplication for the ingathering of the harvest. He suggested that the forthcoming Sabbath would be a suitable day for complying with this request in the various services in the metropolis.

THE COMMITTEE ON MEMORIALS.

The Rev. F. W. Greeves submitted the report of the committee on memorials and suggestions. The First London District memorialised the Conference to appoint a series of evangelistic services to be held throughout the country, as a fitting supplement to the effort on behalf of the Thanksgiving Fund. The committee recommended the adoption of the suggestion, and the Conference agreed. From the same district came a suggestion that the Conference should legislate in reference to the growing practice of using Wesleyan Trust property for the purposes of amusement. The committee recommended the Conference to call the attention of ministers and trustees to the condition of the deeds of trust property, which stated that such Wesleyan property could be used only as places of worship, and for such purposes as were according to the general rules and usages of the people called Methodists, as contained in the minutes of the Conference. This recommendation was the subject of earnest conversation, in which Dr. Osborn, Mr. Calladine, Mr. McAulay, and the ex-President took part. Several other memorials and suggestions were presented, including one from the Early Closing Association, which it was decided should be read in the mixed Conference.

VISIT OF THE REV. C. H. SPURGEON.

During the consideration of the memorials, a pleasing interruption occurred. It was rumoured that the Rev. C. H. Spurgeon was in the chapel grounds, and an invitation was conveyed to him to address the Conference. On his being introduced, the President shook him warmly by the hand and welcomed him to the Conference. His success as an evangelist of the Lord Jesus Christ, he said, had gladdened the heart of Methodism as though he had been one of their own ministers. They had rejoiced in the ability with which he had administered a large church; and they welcomed him as representing a section of the Christian Church firm in its adherence to Evangelical truth and glorious in its missionary traditions. Mr. Spurgeon, in reply, said he was taken quite aback by the courtesy of the Conference. The fact was, they were going to have a Baptist Congress. It was needful to provide for lunch, and it had occurred to him that the Wesleyans were sure to know how to do it. So he popped into the lunch room and had been captured. However, he was right glad to be there. He thought if any two bodies had a firm grip of the truth—believed something—they were the Baptists and Wesleyans. It was their business simply to receive God's thoughts and to give them out. For himself, he confessed he believed not only the sense but the words of the Bible; and he urged his younger brethren to hold fast the faith, and not to allow themselves to drift into the shallows and on to the rocks of unbelief. Their victory was to come by faith. Though with reference to some aspects of truth he held rather with Whitfield than Wesley, yet he rejoiced that there was no dispute between them about the grand fundamental truths. There they were one in Christ Jesus. He saluted the president with reverential affection, and the bishops around him, he, himself a bishop, saluted. He prayed it might remain the glory of Methodism that she cared for the poor. He concluded by saying:—"Peace be with you, brethren; may you all be baptized. (Laughter.) Well, let me finish. May you all be baptised with the Holy Ghost and with power." By the general voice of the Conference Dr. Osborn was called to reply. He did so in most felicitous terms, and concluded by moving a vote of cordial fraternal greeting to Mr. Spurgeon. This was seconded by Dr. Punshon, and carried with enthusiasm. Before saying farewell, Mr. Spurgeon, with great solemnity, challenged all present to enter into covenant that day to hold fast the truth.

PASTORAL ADDRESS.

The Rev. W. A. Simpson read the pastoral address of the Conference the Methodist societies, which he had prepared at the request of the ex-President, and it was adopted by the Conference.

REPORT OF DEPUTATION TO AMERICA.

A letter was read from the Rev. W. Arthur, M.A., reporting the official visit of the Rev. F. W. Macdonald and himself to the General Conference of the Methodist Episcopal Church in America, and of the African Methodist Episcopal Church, and to other Methodist bodies. Mr. Macdonald was also heard at length on the subject, and the thanks of the Conference were presented to the two members of the deputation.

CHAIRMEN OF DISTRICTS.

On Saturday morning the result of the ballot for the election of Chairmen of Districts was announced. The following ministers were elected for the first time, and in accordance with usage were called to acknowledge and to accept the responsibility laid upon them: Rev. G. Bowden (Bristol), Rev. W. H. Cave (Devonport), Rev. M. Randles (Bolton), Rev. R. Davidson, M.A. (Channel Islands), Rev. H. Douthwaite (Isle of Man).

ŒCUMENICAL COUNCIL OF METHODISM.

The Rev. John Bond brought up the report of the committee appointed to consider the question of the Œcumenical Methodist Conference. It is suggested that the Conference shall assemble in the City-road Chapel, London, in September, 1881; that it shall be composed of four hundred members—two hundred from Great Britain and two hundred from the United States and Canada—one half ministers, and one half laymen. The English section would include representatives from the Wesleyan Methodists and affiliated Conferences, the Primitive Methodists, the Methodist New Connexion, the United Methodist Free Churches, the Wesleyan Reform Union, and Bible Christian Conferences. From the United States and Canada there would be representatives of sixteen Methodist bodies. Invitations have already been issued to all the Methodist bodies in Great Britain to send delegates to a preliminary Council which is to assemble in the Wesleyan Centenary Hall, Bishopsgate-street, London, at a date to be hereafter fixed. The invitation has been accepted. It was stated that this Œcumenical Conference would have no legislative or administrative functions, but its object would be to promote union and to stimulate to more zealous effort for Christ.—The report was adopted without discussion.

CONFIRMATION OF APPOINTMENTS.

The third reading of the stations, which had occupied much of Friday's session, was then resumed, and, after more than usual difficulty, completed at two o'clock. The appointment so arranged were confirmed by a standing vote of the Conference. The recommendation of the committee on the revision of the Liturgy and Book of Offices was presented, and gave rise to considerable discussion. Ultimately it was resolved to print, for circulation among the members of Conference only, the Book of Offices as revised, and to resume the consideration of the subject at the next Conference before the final reading of the stations.

Various notices of motion having been withdrawn, and the minutes read and approved, the exclusively pastoral sessions of the Conference closed at five in the afternoon.

REPRESENTATIVE SESSION.

On Monday morning the Conference re-assembled in City-road Chapel, but under a very altered aspect, and for the consideration of financial and more general questions. At this stage of the proceedings only such ministers, 240 in all, are allowed to speak and vote who have been elected members of the legal hundred or chosen as the representatives of the district meetings or of departments, and with them are associated an equal number of lay gentlemen who also have been elected representatives. The body of the chapel is reserved for the use of the Conference so constituted; ministers not being members of it have seats in the gallery. After the opening devotions, the President briefly addressed the Conference. He reminded both ministers and laity of their responsibility for the spiritual state of the Church. The prosperity of the Church did not depend merely on a well-sustained ministry, crowded chapels, and departments wisely administered, but in spiritual vigour and life, and in success in winning souls for Christ. Let that object dominate their minds and be the subject of their prayers, and success was sure.

Various memorials and suggestions from circuit and district meetings were then read and referred for consideration to a committee. Notices of motion were received, and other miscellaneous business transacted.

THE THANKSGIVING FUND.

The Rev. T. B. Stephenson brought forward the affairs of the Thanksgiving Fund, and much of the day was occupied in their consideration. Central meetings had been held on behalf of the fund in all the districts in Great Britain, and in the very great majority of circuits. Everywhere the effort had received liberal and hearty support, and the success achieved had gone far beyond all expectations when the movement was begun. Bonuses had been made to the amount of £287,115, and the treasurers had already received £134,007. The Executive Committee had anxiously considered the claims of departments and of special interests, and had come to the conclusion that in order to complete the movement in a manner most likely to yield full satisfaction to the connexion, an endeavour should be made to raise for the fund the sum of 300,000 guineas (£315,000). In a resolution moved by the Rev. A. McAulay, and seconded by Mr. Beauchamp, thankfulness was expressed to Almighty God for the success granted, and, by a subsequent resolution, the Conference sanctioned the effort to raise 300,000 guineas, and recommended that thanksgiving collections be made in all the chapels. The following scheme for the appropriation of the fund, after some discussion, was approved:—

Appropriated by the Conference, 1879	£244,975
The Missionary Society for extinction of debt	25,187
The Theological Institutions ...	10,500
The schools fund	7,000
Welsh chapel in London	1,000
Estimate of expenses, and excess of promises over payments	15,500
The Sunday-school Union	5,000
Hiring of mission rooms	4,000
Methodism in Cambridge	1,500
	£314,162

The three last-named grants to be paid after all previously named and after all expenses of the fund.

In the conversation on these arrangements, Mr. Alderman McArthur, Mr. Bunting, Mr. Fishwick Head, Mr. Sugden, Mr. Duncan, and several other gentlemen took part, and while universal and warm sympathy was shown with the objects of the Thanksgiving Fund, an earnest wish was expressed that no pressure should be put on the Methodist people with reference to it, but that to the end it should be spontaneous in its character.

THE SPIRITUAL ASPECTS OF METHODISM.

On Tuesday morning a conversation of great interest took place on "The State of the Work of God." Dr. Pope thought it was possible to look too much on the discouraging aspects of their Church. He allowed and regretted that there was a decline in the spiritual tone of the religious world. But it could not be doubted that their one great difficulty was to be found in the anomalous and unexplained relations between the Methodist Society and the Methodist Church. The latter expanded in every direction, its influence was never so great; while the society seemed in danger of declining. He deprecated any action that would tend to weaken the society fellowship, which constituted the life and soul, the essence and differentia, of Methodism. Mr. Dewhurst, of Bradford, urged the use of the Catechism in the Sunday-school, and the establishment of a day-school in connection with every principal congregation. Mr. Duncan, of London, said the one thing wanted was that all in the society, preachers and people, should be devoted consecrated men. Mr. Roberts (Stanningley), Mr. Henry Mitchell (Bradford), Mr. J. Hoyle (Manchester), Dr. Rigg, and several other gentlemen, having spoken, the conversation was closed by Dr. Osborn, who urged as a means of revival, the more diligent reading and study of Methodist literature, and the more careful observance, both among preachers and people, of their ancient discipline.

HOME MISSIONS.

The Rev. J. W. Greeves presented the report of the Home Missionary Committee. The special grants were agreed to, and a resolution passed, urging circuits now receiving aid to become, as soon as possible, self-supporting, that the resources of the fund might be applied to a greater extent in direct aggression. The mission work in London, Manchester, and Liverpool was reviewed, and an interesting account was given by Mr. T. Bainbridge, of recent remarkable evangelistic success in the neighbourhood of Newcastle-upon-Tyne. On the suggestion of Dr. Rigg, it was agreed that, in addition to the district missionaries at present at work, it was desirable to employ ministerial and lay evangelists who should be free to work in any part of the country under the guidance of the Home Missionary Committee, and with the concurrence of the superintendents. The committee was instructed to prepare a scheme for carrying out this suggestion and to report to next Conference.

THE SALVATION ARMY AND THE CONFERENCE.

On the proposal of Mr. T. P. Bunting, Mr. Booth, the head of "The Salvation Army," was admitted to address the Conference. Mr. Booth said he felt he was mixed up with an important movement worthy the consideration of all anxious for the conversion of the world. He was himself a child of Methodism, and counted it a joy and privilege to address the Conference. He proceeded to describe the origin of what is known as "The Salvation Army," and the wonderful success which has attended its efforts. The army sought to reach the lowest. They were ambitious to net the gutters. They adapted their methods to this end, and God had blessed them. Of this he gave wonderful instances which had recently occurred in Manchester and Belfast. The Conference listened to the narrative with great interest and sympathy.

THE FERNLEY LECTURE.

The Lecture established by the late Mr. Fernley, of Southport, in connection with the sessions of the Wesleyan Conference, was delivered on Monday evening, in City-road Chapel, by the Rev. John Shaw Banks. Mr. Banks was for some years a missionary in South India, and is understood to have given much study to the religious and philosophical systems of that country. His recent election to the chair of Theology at Headington College increased the desire to hear him, and the chapel was crowded in every part. The subject was, "Christianity and the Science of Religion." After dealing in the introduction with the analogy between the science of religion and the science of language, the lecturer pointed out some of the benefits to Christian faith which have so far resulted from the former. These are the testimony borne to the unity of the race and the universality of religion, and the evidence against the notion of fetishism being the origin of all religion. The main drift of the lecture was to point out the insufficiency of the evolution theory to explain the history of religion, India being taken as a test-case. It was contended that Hinduism contains elements which are best explained on the supposition of a primeval revelation. The next point was that the character of Hinduism proves the insufficiency of reason to construct a rational system of religion. The Vedic system is made up of nature-worship and Pantheism, monotheism never having been adopted by the Hindus. The Indian faith was then contrasted with the monotheism of the Old Testament. The two extremes which respectively undervalue and exaggerate the good of heathenism were dwelt upon. Christianity satisfies every right aspiration of the human heart. By comparison with physical science, the ultimate result, it was urged, of inquiries in this field would be to confirm faith in the Divine government of the world, and in the supreme excellence of Christianity.

UNITED METHODIST FREE CHURCHES.

THE ANNUAL ASSEMBLY.

(FROM A CORRESPONDENT.)

THE CONNEXIONAL FUNDS.

THE greater part of the Wednesday was occupied by reading the minutes of the Connexional and Foreign Missionary Committees, by appointing the Stationing, Finance, and Statistics Committees, and by votes of thanks to the retiring Connexional officers. A discussion of some interest was originated by a resolution of the Manchester District Meeting, urging the Assembly to recommend the circuits to make stated collections for the Connexional funds. The Rev. Marmaduke Miller and the Rev. J. S. Balmer supported the suggestion, and eventually the question was referred to the Connexional Committee, with instructions to communicate with the circuits, and report to the next Assembly. Some of the circuits especially object to collect for the Theological Institute, the prejudice against "college-made preachers," as they are too apt to designate the students, being in some quarters difficult to remove.

THE GENERAL MISSIONARY SECRETARY.

To this office the Rev. Robert Bushell was unanimously re-elected; but Mr. Bushell stated that though he would continue in office another year the state of his health would compel his retirement at its close. It thus became necessary, according to Connexional rule, to designate a successor to Mr. Bushell, and Thursday morning was appointed for that purpose. The office is the most important of the paid offices which the Assembly has to confer. The whole of the Home, Colonial, and Foreign Missions of the Churches are under the charge of the Mission Secretary and the committees, and as the occupant of the position generally holds office over a series of years, the appointment was considered with great care. The Rev. S. S. Barton nominated the Rev. John Adcock for the missionary secretariat, and the nomination was supported by Mr. T. Snape, the Revs J. S. Balmer, J.

Myers, and A. Holliday were also nominated; but in the course of the discussion, in which the Revs. R. Chew and R. Abercrombie, M.A., participated, all but Mr. Adcock's name were withdrawn, and he was then elected by an almost unanimous vote.

CONNEXIONAL INSTITUTIONS.

An extra evening meeting was held on the Wednesday to advocate the claims of the Theological Institute and Ashville College. The chairman, Thomas Watson, Esq., of Rochdale, had promised £500 towards the former, if a sum of £2,200 could be raised to clear off the debt, and, with the other amounts promised, an additional £211 would suffice for the purpose. The Ashville College, for the education of ministers' sons, was full, and it might soon become necessary to enlarge it. The Revs. R. Chew, W. O. Lilley, R. Abercrombie, M.A., and T. Hacking, the principal of the Institute, were the speakers. The objections against training institutes for student-preachers were combated with much force. The Institute, it was urged, was not trying to make preachers. These were made by the Great Head of the Church, and called by the Holy Spirit. But after they were called they needed to be trained, just as much as the disciples. Though the latter had strong native talent, they were kept for three years under the care of the Great Teacher before they were sent out to the work. The objectors were characterised by Mr. Abercrombie as fossilised people belonging to the past, who objected to education because they had never been educated themselves.

CONNEXIONAL COMMITTEE.

An attempt was made to alter the mode of voting for this committee, but it was unsuccessful, and the plan was continued of electing the nominees who had the highest number of votes in each district, instead of, as was proposed, those who might be ultimately elected by an absolute majority of the numbers voting. The ballot resulted in the election of the Rev. Alfred Jones, Mr. W. Butler, Mr. R. Bird, Rev. W. R. Brown, Mr. R. G. Rows, Rev. R. Abercrombie, M.A., Rev. J. Myers, Rev. S. S. Barton, Rev. R. D. Maud, Rev. W. Boyden, Mr. R. Lloyd, Rev. J. S. Withington, Mr. J. R. Cuthbertson, Rev. Marmaduke Miller, Rev. J. Kirsop, Rev. A. Holliday, Mr. J. Green, Mr. W. H. Cozens-Hardy, Rev. R. Chew, Rev. W. Griffith, Rev. T. W. Townend, Rev. J. Mather, Rev. J. Adcock.

A NEW TEMPERANCE LEAGUE.

On Thursday afternoon the Rev. J. S. Balmer brought up the report of a committee appointed by the last Assembly to consider the formation of a Connexional Temperance League. The objects and subsidiary rules suggested by the committee for the government of the league originated few expressions of dissent; but the regulation that membership should be limited not only to members of the Methodist Free Churches, but to those of them who were total abstainers, occasioned an animated and earnest discussion. Mr. J. Higginbottom, Councillor Petty, Mr. H. T. Mawson, and the Rev. R. Abercrombie wished to broaden the basis of the association, so as to admit all persons, even though they were not abstainers, who desired to assist in temperance work. The Rev. Marmaduke Miller opposed this suggestion. The Church of England Temperance Society, it was true, had adopted that course, and the results which had followed the action of Convocation had been very beneficial; but the Established Church contained relatively few abstainers, whilst theirs—the Free Churches—was practically a temperance Church. The Rev. H. Holgate and Mr. T. Watson followed on the same side, and in the end the recommendation of the committee was adopted by a large majority. The other rules were passed on the Saturday morning, Mr. Watson being appointed treasurer. It was announced that, since coming to the Assembly, Mr. Watson and another member of the Free Churches—Mr. J. H. W. Petrie—had been placed on the Commission of the Peace for the borough of Rochdale.

RECEPTION OF DEPUTATIONS.

An evening sitting was held on Thursday for this purpose. There were three temperance deputations—from the Leeds Temperance Society, the Leeds United Kingdom Alliance Auxiliary, and the Leeds Band of Hope League respectively; the Mayor of Leeds, Alderman Wood, Dr. F. R. Lees, and a large number of ministers and gentlemen forming the deputations. There was also a deputation from the Nonconformist Ministerial Association, and one from the Leeds Young Men's Nonconformist Union. For these the Revs. R. Cameron, George Hinds, and Councillor Beckworth were the chief spokesmen. Some of the written addresses were beautifully illuminated, the interchange of greetings was of the most cordial character, and the kindly words uttered by the visitors were warmly acknowledged on behalf of the Assembly by the President, and by Mr. Thomas Watson, the Rev. J. Myers, and the Rev. J. S. Withington.

SITTING WITH CLOSED DOORS.

The closed sitting was held during Friday, and part of Saturday morning. As the names of the ministers were being called over, it was stated that the Rev. George Brooks had retired from the ministry, in order to accept a position on the editorial staff of the *Fountain*. Allusion was most sympathetically made to the death of the Rev. Joseph Garside, and permission given to the Revs. Aquila Keene, George Sarvent, and W. R. Brown, to retire on the supernumerary list. The kindliest testimony was borne to the ministerial character of these brethren, and the scene, when consent was given to the application of the Rev. W. R. Brown—who is an ex-president—was of a most affecting character. Mr. Brown, under the influence of strong emotion, replied, thanking God that he had been spared through forty-five years of labour, and declaring that, as far as he had power, he would still preach the Gospel with as much earnestness as ever.

THE ASSEMBLY SUNDAY.

On Sunday the Free Methodist pulpits, and many belonging to other denominations, were supplied by members of the Assembly. The pulpit of Park Chapel, where the Assembly meets, was occupied in the morning by the ex-president (Rev. T. W. Townend), and in the evening by the president (Rev. W. M. Hunter). Lady-lane Chapel pulpit was supplied by Revs. J. S. Withington and M. Miller; while Revs. H. Holgate and J. Kirsop preached in Meadow-lane Chapel, Leeds. Afternoon services were held in Park and Lady-lane Chapels, that in the former being addressed by Revs. S. K. Hocking, J. Crabtree, and Mr. E. S. Snell; that in the latter was conducted by Rev. R. Bushell, and Messrs. Allen and Bird.

MISSIONARY ACCOUNTS AND COMMITTEE.

The missionary accounts, which were read on Monday, were of a favourable character. In the face of the commercial depression, which had affected the Methodist Free Churches as much as any community, the receipts had been slightly larger than the previous year, the expenditure somewhat less, and the balance to debit had been considerably reduced. The juvenile missionary efforts had been so successful that it was decided to keep the accounts separate in future. The committee was elected as follows:—Mr. J. Hart, 171 votes; Mr. J. T. Iles, 60; Mr. J. Nicholl, 114; Rev. E. Bouden, 60; Mr. G. Shadford, 89; Mr. T. Snape, 127; M. T. Newton, 70; Rev. J. Guttridge, 60; Rev. W. Reed, 124; Mr. J. B. Allen, 78; Mr. J. C. Brewitt, 84; Mr. T. Watson, 182; and Rev. R. Brewin, 93.

TELEGRAM TO THE PREMIER.

Immediately the House resumed on Monday morning a resolution was moved by the Rev. W. R. Sunman to the effect that a telegram of sympathy be sent to the Right Hon. W. E. Gladstone, M.P., and the following message, signed by the president and connexional secretary, was accordingly, wired:—"The representatives of the United Methodist Free Churches, met in Annual Assembly, have heard with deep regret of the indisposition of the Right Hon W. E. Gladstone. They express their profound sympathy with him in his affliction, and earnestly pray that he may be speedily restored to health." In a few hours a telegraphic reply was received from Mr. Herbert Gladstone, M.P., thanking the Assembly, and stating that his father was a little better, but the fever continued, and he needed great care.

THE RECEPTION SERVICE.

The greater part of the day sitting passed in the reading and discussion of the Mission accounts and of the Theological Institute report. The substance of the latter will be found in my previous reference to the meeting which was held in support of the Institute Funds. Some further contributions were promised towards the amount required to clear off the remaining debt.

In the evening the spacious chapel in Lady-lane was once more crowded. The ministers on probation, to the number of sixteen, were then, after the narration of their spiritual experience, received as fully accredited ministers of the connection. The brethren so received were the Revs. W. Barnes, J. Billington, S. C. Challenger, T. S. Clarke, J. Cockin, T. J. Dickinson, W. F. Everitt, W. Evans, H. Fothergill, Walter Gay, W. G. Heritage, G. Kilgour, H. Mann, F. Marrs, J. Seden, and J. E. Shepherd.

BOOKROOM AND EDITORIAL AFFAIRS.

The Book-room financial accounts were submitted on Tuesday morning, and showed a profit on the year of £980. One-third of this amount was voted to the Superannuation Fund, £200 to the Chapel Relief Fund, and lesser amounts to the Theological Institute, Chapel Loan Fund, and Ashville College. It was decided that only three portraits, instead of four, as hitherto, should appear in the magazine during the ensuing year. By the vote of the Assembly, the portraits of the President and of Mr. R. Lloyd, of Liverpool, and Mr. J. Harley, of Rochdale, should be the selected three. The Rev. T. Newton was elected book steward, and Mr. E. S. Snell book-room treasurer. This year the question of a change of editorship had to be considered, but after a lengthy discussion on Tuesday afternoon upon the possibility of improving the character, and widening the circulation of the large magazine, the Rev. J. S. Withington was re-elected to the office by ninety-eight votes. The Rev. J. Kirsop, who was nominated by the Rev. R. Chew, received fifty-nine votes, and the Rev. R. Abercrombie, M.A., nominated by the Rev. W. Redfern, receiving twenty-two votes. The Rev. R. Brewin was re-elected editor of *Welcome Words*.

FRATERNAL GREETINGS.

The representatives have been hospitably entertained to dinner daily at the Queen's Hotel, and on Tuesday representative Nonconformist ministers of the town were present by invitation. Kindly letters of excuse were received from the vicar, the Rev. Canon Jackson, from the Rev. Eustace R. Conder, and others. After dinner, the president, the Rev. W. Reed, and Mr. J. B. Allen, of Norwich, greeted the visitors on behalf of the Assembly, and cordial responses were made by the Rev. G. E. Young, Wesleyan; the Rev. G. Hill, Baptist, who spoke in felicitious terms; the Rev. J. Parkin, Primitive Methodist; and the Rev. W. Wilshaw, New Connexion.

GOVERNORS OF THE THEOLOGICAL INSTITUTE.

The officers and committee of the institute elected for the ensuing year were Rev. T. Hacking, principal, Mr. T. Boddington, treasurer, Revs. R. Abercrombie, M.A., J. Guttridge, R. Chew, J. Adcock, S. S. Barton, and Messrs. T. Watson, J.P., R. J. Lloyd, B.A., J. Petrie, J.P., and T. Schofield, J.P., Mayor of Rochdale.

THE EX-PRESIDENT'S CHARGE.

For a portion of Tuesday afternoon the Assembly again sat with closed doors, to consider the cases of four ministers who had received no invitation to other circuits, and for whom the Stationing Committee had a difficulty in finding churches. The Connexional Committee were invested with power to act in each of the cases as might appear most advisable.

In the evening, the Rev. T. W. Townend, the ex-president, delivered, in Park Chapel, his charge to the ministers received the previous evening into full connexion. The discourse, which was full of wise counsels and of much eloquence, was founded upon 2 Timothy, iv. 5—"Make full proof of thy ministry."

GLEANINGS.

AN impecunious fortune-hunter having been accepted by an heiress, at the wedding, when that portion of the ceremony was reached where the bridegroom says, "With all my worldly goods I thee endow," a spiteful relative of the bride exclaimed, "There goes his valise!"

A Dutchman was relating his marvellous escape from drowning when thirteen of his companions were lost by the upsetting of a boat, and he alone was saved. "And how did you escape their fate?" asked one of his hearers. "I tid not co in te bote!" was the Dutchman's placid answer.

JOHNSON'S JOKE ON BARNUM.—We drove by the residence of J. D. Johnson, just west of where Iranistan used to be. Here Barnum, who is an unequalled wit and first-rate story-teller, said to me: "Johnson played a practical joke on me once." "What was it?" I asked. "Why," he explained, "I had a big park opposite Johnson's house here, containing Rocky Mountain deer, elk, reindeer, &c. Strangers would naturally suppose it belonged to Johnson's estate, and this mistake was emphasised by his jocular son-in-law, S. H. Wales, of the *Scientific American*, who put up at the entrance a board reading, "All persons are forbidden to trespass, or disturb the deer, J. D. Johnson." It was a good joke, and I let it stand. In about a week Johnson had a large party from New York visiting him, and after supper he took them out to enjoy the joke he had played on Barnum. Reaching the sign he wheeled them around and saw to his dismay that I had added the words, 'Gamekeeper to P. T. Barnum.' He was called 'Barnum's gamekeeper' for some time by his friends. But a couple of months after that, I gave a swell dinner at Iranistan to the directors of the bank, and I sent West for prairie chickens and other game. This came, and Johnson happened to find at the depot the great box addressed to me, and marked 'game.' He told the express agent that he was Barnum's gamekeeper, and would take the box. It was delivered to his house, and when it arrived Johnson sent over a note to me saying that I had appointed him my gamekeeper, and that he had entered upon the duties of his new office; that a box of game had come, and he should 'keep' it till I sent him an order for a new hat. I was a little chagrined, and didn't exactly know what to do, but I actually heard the next day that the rascal was going to give a game supper himself, and I sent over the hat."—*Albany Journal*.

Seven Leavenworth doctors gathered around a man who fell on the walk. Four called it a case of sunstroke, and the other three said it was a fit. Along came a small boy and proved that it was a banana peel.

"How admirable are thy works, O Nature!" exclaims an exchange, adding, "An ordinary woman's waist is thirty inches around; an ordinary man's arm is about thirty inches long."

Now let some fellow eat steadily for forty days, "in the interest of science."

When a Kentucky legislator appeals from the decision of the speaker, he never uses such ambiguous language as "I most respectfully appeal from the ruling of the chair." No; he remarks, in the simple language of the South-west, "Look hyar, yer pig-headed snipe! What I argers I ken back up. Draw your weapins if yer ker to; but if yer don't back water on that ere decision, down yer go in yer tracks! D'ye hear me?"—*Boston Transcript*.

A census enumerator got a terrible whipping in Pittsburg because he pressed a stalwart Irishwoman for an answer to the question, "Are you white or black?"

We laugh at the folly of a dog trying to run away from the can that is tied to its tail. And yet, my son, we have known men, wise, learned, intelligent men, to travel from the Atlantic seaboard half way across the continent trying to run away from a bad character. It is very foolish in the dog, my son; oh, very foolish! Poor dog! he doesn't know any better.—*Hawkeye*.

"Will you be so kind, my little friend, as to tell your grandmother that the man who is taking the census would like to see her?" said a down-town census-taker yesterday to a young miss of seven summers. The little one hesitated an instant, and then replied: "Yes, sir, I'll tell her, but I don't believe she has any.—*Troy Times*.

In ancient Mexico it was the custom to sacrifice human beings to the gods. This was a case where several wrongs made a rite.—*Boston Post*.

NOT MUCH OF A LOSS.—A young lady went to a drug store on Monday, located not a mile from the market-house, and had a prescription made up. "How much?" inquired the lady. "Fifty cents," said the clerk. "But I have only forty-five cents with me," replied the customer; "can't you let me have it for that?" "No, ma'am," said the clerk; "but you can pay me the five cents when you come again." "But suppose I were to die?" said the lady, jocularly. "Well, it wouldn't be a very great loss," was the smiling response. And immediately the smiling clerk gathered from the indignant flash on the lady's face that he had been misunderstood, and, before he could assure her that it was the little balance and not her that would be no great loss, she had bounced out at a go-as-you-please gait, and was beyond the sound of his voice.—*Cleveland Sentinel*.

News of the Free Churches.

CONGREGATIONAL.

— The committee of the North Wales Congregational Union have just secured an excellent site at Johnstown, near Wrexham, for a church and school.

— The school anniversary sermons in connection with Great Harwood Independent Chapel (Rev. E. A. Hytch, pastor) were preached on Sunday, July 25, by Rev. W. M. Westerley. The service of song, "St. Paul," was gone through in the afternoon. The collections amounted to over £102.

— Rev. J. Tait Scott, who was ordained in the church at Montrose on the 4th of July as a missionary to New Guinea, Rev. James Ross giving the charge, embarked with Mrs. Scott for Singapore, *en route* for Thursday nd, per steamer *Stentor*, on July 22nd.

— Ellis Davenport, aged 17, son of the Rev. E. Davenport, Congregational minister of Hungerford, has succeeded in passing the 1st B.A. examination at the London University. He was educated at the Congregational School, Lewisham, and for the past twelve months has acted as junior master to G. Tabor, Esq., of Heath House School, Horsmonden, Kent.

— On Sunday, July 25, sermons were preached at Westgate Chapel, Cleckheaton, in connection with the Sunday-school anniversary, morning and evening, by the Rev. F. Hall, Upper Chapel, Heckmondwike. In the afternoon an address was delivered to scholars, teachers, and parents. The collections amounted to £40 0s. 5d., being in excess of last year.

— Intelligence has been received by the directors of the London Missionary Society of the safe arrival at Zanzibar on Saturday, the 29th May, of the Revs. A. J. Wookey and D. Williams, with Dr. Palmer. At the time of writing, an efficient leader and some of the principal bearers were already engaged, and the party hoped to be ready to leave for the mainland and the interior in about a fortnight.

— Recognition services were held on July 27, in connection with the settlement of Rev. W. Kick, at Nether Stowey. Rev. S. Wilkinson, of Taunton preached in the afternoon, and addresses were delivered in the evening by Revs. J. Marsden, secretary of the County Association, W. Moody-Blake, S. Wilkinson and R. W. Morley. G. B. Sully, Esq., J.P., presided.

— The 65th anniversary of the Sunday-schools connected with the church at Horsham was celebrated on July 25, when the pastor (Rev. G. O. Frost) preached two sermons to crowded congregations, the children singing selections from the centenary hymns. About £8 was collected. The attendance at the schools has greatly increased since the erection of the new and commodious schoolroom.

— On Thursday last, at a meeting of the teachers of the Sunday-school connected with the Square Church, Halifax, Mr. Edward Crossley presiding, it was decided to present the Rev. Dr. Mellor with his portrait in oil. The work is to be executed by Miss Wood, of Manchester, the artist by whom the present portrait of Dr. Mellor, now on view at the Leeds Exhibition, was painted. The gift will be by the teachers, scholars, and friends of the Sunday-school.

— Rev. J. Thompson preached his farewell sermon at Stannary Church, Halifax. In taking leave of the church, he stated that in removing he was actuated by two reasons only—his own health, and the very unanimous call from City-road Church, London. He was leaving without the least shadow of unpleasantness with the deacons or any member of the church or congregation, for he had experienced every kindness at their hands.

— Very successful anniversary services were held on July 28 at Nayland Chapel, Suffolk. Much practical sympathy was shown towards the friends at this old-established village cause by neighbouring ministers and friends. The sermon in the afternoon was preached by the Rev. W. Anderson, of Reading. After a public tea, speeches were delivered by Revs. W. Emery, W. Butcher, R. E. Rose, H. G. Nicholls, W. Anderson, and J. Kemp, the choir enlivening the proceedings with some pieces well rendered.

— Rev. John Thomson, on leaving Lightcliffe, where he has laboured for nearly sixteen years, to undertake the pastorate of Eldad Church, Guernsey, was presented by the members of the church and congregation with a valuable gold watch, and a purse containing £150, "as a token of high esteem, and a sense of his faithful ministry." The testimonial originated in the Ladies' Sewing Class, and was liberally contributed to by the Dowager Lady Salt and her daughters.

— On Sunday, July 18, the anniversary of the Sunday-school, Mattishall, was held. The services were conducted by Rev. G. Giles (pastor), A. A Savage, and Mr. T. R. Cossons. In the evening a service of song, entitled, "The Children's Festival," was given to a crowded audience. Each of the scholars was presented with a centenary medal. The collections were in advance of previous years. On the following Wednesday a public meeting was held, when it was determined to make an effort to restore this ancient building, which will cost several hundred pounds.

— Rev. Renen Thomas, of Brookline, in a recent address before the American Sunday school Union in New York City, stated that in connection with 185 Sunday-schools in the North-western District last year, there were 599 conversions. In fifty-five places, churches have been formed, thirty-eight of which owe their origin to the Sunday-school. In Nebraska a missionary said of the 250 received into the churches during the last five years, at least half owe their conversion to the Sunday-school. In 1879 there were started in Nebraska 408 Sunday-schools.

— Anniversary services in aid of the Sunday-school were held on Sunday and Monday, August 1st and 2nd, at Adsett, Westbury-on-Severn. On Sunday morning a children's service was held, and a sermon on flowers preached by the pastor, Rev. J. Foster. In the evening there was a sermon to the young. On Monday the school children had tea at four o'clock, followed by a public tea, after which a service of song ("The Great Teacher") was given by the Tonic Sol-fa singing-class, assisted by several friends. The at

tendance at all the services was very good. During the past year the school has largely increased.

— The memorial-stone of the new school and classrooms in connection with Northgate Church, Chester, was laid by Mr. R. W. Hudson, B.A., son o Mr. R. S. Hudson (Bache Hall), on July 27. An address was delivered on the occasion by the Rev. A. Mackennal. The pastor (the Rev. Fred. Barnes) stated that toward the £1,800 required for the whole scheme, £1,300 had already been promised. Revs. Jno. Williams, H. Ward Price, Paul Price, R. W. Lloyd, and J. Graham, took part in the ceremony. The offerings for the day amounted to £45.

— A new church, with 130 members in fellowship, has been organised in Edinburgh. The name chosen, "Richmond," has reference to the fact that Hope Park Church was formed fifty years ago in Richmond-place by the late respected Henry Wight. Divine worship will be conducted for a time in Robertson's Academy, East Preston-street. The opening services were held on July 25, Rev. W. J. Cox, Dundee, preaching in the morning and evening, and Rev. G. Allen, Leith, in the afternoon. There was a large attendance at each service; the collections throughout the day amounted to upwards of £30.

— The Roath-road Church, Cardiff, erected at a cost of £600, was opened on July 21, by the Rev. D. Bloomfield James, of Swansea. On the 25th, the Rev. Professor Kirk, of Edinburgh, preached; and on August 1st the Rev. A. McAuslane, D.D. He also officiated at a united Communion Service in the evening, when an address to the communicants was given by the Rev. D. Lloyd Jenkins, of Costa Rica, and formerly pastor of Star-street Church, Roath. He was succeeded by the Rev. L. T. Maclaine, who has resigned, and become the pastor of the Roath-road Church. Good congregations attended all the opening services.

— The first anniversary of the opening of Ebenezer Chapel, Watney-street, St. George's-in-the-East, was held on Sunday, the 11th of July, when sermons were preached in the morning by the pastor, Rev. B. Sackett, and in the evening by Rev. James Belsher, of Fetter-lane. On the following Wednesday a large company partook of tea. At the public meeting, presided over by Albert Spicer Esq., addresses were delivered by the Revs. W. Tyler, Dr. Kennedy, J. Saunders, J. Thomas, and Mr. S. Lonsdale. An encouraging report was read by the pastor. The proceeds of the services amounted to £14 10s.

— "It is an open secret," says a correspondent of the *South Wales Daily News*, "that the Rev. Thomas Jones is to return to our neighbourhood in the capacity of pastor of a new church at Sketty. As an admirer of Mr. Jones, and one who would like to hasten his advent, I venture to throw out a suggestion to his friends. At the earliest it would take twelve months to erect a suitable chapel for Mr. Jones, during which time his talents would be lost to us; but I am under the impression that if the Wesleyan friends were suitably approached, a very advantageous arrangement might be come to for the purchase of their very beautiful new chapel in the centre of Sketty."

— At the laying of the foundation-stone of the Upton Congregational Church, already reported, it was mentioned that the late Rev. John Curwen's contribution to the scheme amounted to £1,250. It was said that Mr. Curwen, though not a rich man was a systematic giver. From the time when he earned his first five pounds he set apart a tenth for giving. In the year 1862 he doubled this proportion, and liked the change so much that he kept it up ever after. So that for eighteen years past he had been in the habit of devoting one-fifth of his gross income to religious and charitable objects. On the death of Mrs. Curwen, a few months before his own death, Mr. Curwen had decided to give the amount due on the insurance of her life (£1,000) to the chapel, as a memento of her interest in the scheme.

— Extensive alterations have recently been made in the chapel at St. Austell, including new seats, a rostrum, recess for organ, and the enlargement of the vestry and schoolroom, at a cost of about £350, towards which about £300 have been raised. Rev. C. Wilson, of Plymouth, preached on Thursday afternoon, July 29th; and the evening meeting, presided over by Mr. Wm. Duncalf, of Mevagissey, was addressed by Revs. J. W. Bull, J. Thane, C. Wilson, C. Gardner, J. Pinn, and R. Sampson. Rev. S. Hillier, of Newquay, offered prayer. On Sunday, August 1st Rev. J. W. Sampson preached morning and evening; and Rev. R. Sampson, of St. Austell (Baptist) conducted a service for the young in the afternoon. These reopening services were well attended, and much satisfaction is felt at the great improvements which have been made.

— Rev. J. McClune Uffen, for thirteen years pastor of the church at Sawston, was presented on the 28th of July, on his return from his holiday, with an address, accompanied by a purse containing £50. Mr. Uffen has recently declined an invitation to a more lucrative and extensive sphere of labour, a fact to which this reference was made in the address:—"The church and parish to which you belong are rich in the possession of a truly unselfish man: not altogether referring to the fact that you have refused a larger income as you have in this case, but that you have willingly renounced what would, humanly speaking, have been a more exalted position, to retain the quiet and unostentatious service of your Master among your old and affectionate people. And may the bonds of fellowship be still more closely and securely cemented amongst us." It was mentioned that the gift included subscriptions from members of the Church of England as well as from Nonconformists.

— The Congregationalists at Luddenden Foot have sustained a severe loss in the death, on the 23rd ult., at the age of 28, of the Rev. T. Boggitt, after a few days' illness. Mr. Boggitt preached on the Sunday morning previous to his death, but was unable to occupy the pulpit in the evening; the symptoms developed into gastric fever, of which he died on Friday afternoon. Ministers of various denominations in the neighbourhood, including the vicar of Luddenden Foot (Rev. E. M. F. Stack), called to console with the widow. Deceased was an earnest advocate of the temperance cause, was a vice-president of the Halifax and District Band of Hope Union, and a member of the Council of the Congregational Total Abstinence Association; he was also a member of the Warley School Board. The funeral took place on Tuesday, July 27; at the service in the chapel there was a numerous attendance. The remains were afterwards conveyed to Leeds, and interred in the Woodhouse Cemetery. The funeral sermon was preached on Sunday, by the Rev. B. Dale.

— Rev. John Morgan, pastor of the Whitefield Tabernacle, City-road, London, has been spending his summer holiday in Devonshire, preaching three times each Sunday, and once almost every day in the week in some of its villages and towns to considerable and sometimes large congregations. Three nights were devoted to Ilfracombe as a start, and then visits were paid to, and services were held in, Braunton, Chulmleigh, Bridge Reeve, Hollacombe, Lapford, Zeal, Morchard, Bow, Sandford, Crediton, Ottery St. Mary, Honiton, Coleyton, and Seaton. A month has been devoted to this work; many perplexed pastors and struggling churches have been greatly cheered by the earnest and kindly words spoken; and yet we understand that the preacher has just returned to his City work considerably refreshed and invigorated by his country rambles. Could not some other City ministers spend at least part of their holiday in some such way, with great advantage to themselves and the country churches?

— On Monday, August 2nd, in connection with the Centenary meetings of the Oxford Sunday-school Union, eight memorial-stones were laid in the Congregational Church in course of erection in the Cowley-road. Miss A. J. Richardson, president of the City Union, laid a memorial-stone on behalf of the Union of Nonconformist Sunday-schools. Mrs. Radbone, Mrs. Chillingworth, Miss Radbone, Miss A. E. Radbone, Ethel A. Walden, Allan F. Walden, and Mr. E. Beaumont (in the name of his late brother, Mr. G. R. Beaumont), also laid stones, each placing handsome contributions upon the respective masonry. The Revs. Vernon J. Charlesworth (of Mr. Spurgeon's Orphanage), Keith Walden (pastor), and Mr. A. J. Richardson delivered suitable addresses. The new classrooms being built in connection with the church rapidly approach completion, and will shortly be opened for the use of the elder classes of the very large Sunday-schools.

BAPTIST.

— The Rev. W. Evans has been elected a member of the School Board at Leicester.

— A bazaar in aid of the erection of new school premises in connection with the church at Kingsthorpe, Northamptonshire, was held on Monday last.

— Regent's Park Chapel (Rev. Dr. Landels, pastor) has just been closed for renovation and repairs. It will re-open towards the end of next month.

— In aid of the chapel restoration fund, the Rev. Arthur Mursell last week conducted special sermons at Shirley, near Birmingham.

— The memorial stones of a new chapel were laid at Shoreham, Sussex, on Wednesday, by Mr. and Mrs. Payne, of Brighton, to whose generosity the erection of the place of worship is mainly due.

— The Rev. J. N. Rootham, of Stourbridge, after a ministry of six years in that town, has accepted a call to the pastorate of the church at Barnstaple, Devon.

— On Sunday last (that day being the anniversary of the abolition of slavery in British dominions), the Rev. Arthur Mursell preached upon the subject in the Masonic Hall, Birmingham, the Rev. W. Thomas, of Brooklyn, taking part in the service.

— The Church at St. Austell—a comparatively small community—last year raised no less than £116 on behalf of Foreign Missions, £51 being for Zenana work, besides the largest contributions of any church in the county for Home Missions.

— At the recent election of a School Board for St. Austell, the Rev. R. Sampson was elected for the fourth time. The parish includes thirteen Board schools, there being no denominational schools of any kind in the district.

— We believe that a special meeting, or series of meetings, at Leeds, in the interest of Foreign Missions—especially in aid of the new Congo movement—is being arranged for next month, at which it is expected Mr. Arthington, the recent donor of £4,000, Mr. Baynes, and others will be present.

— At a meeting just held at the Town Hall, Leslie, Fifeshire, the formation of a Baptist Chapel has been decided upon. A church was formed, and the Rev. T. W. Lister elected pastor, a formal charge being delivered by the Rev. W. Grant, followed by other addresses. The movement is the result of Mr. Lister's persistent efforts since a lad twelve years of age.

— In connection with the half-yearly meetings of Bellevue Chapel, Swansea, held last week, special sermons were preached by the Rev. J. O. Davies and J. D. Evans, and collections amounting to £80 were realised. It was mentioned that under the present pastorate of the Rev. J. Lewis, the church has increased from 43 members two years since to 370.

— Recognition services connected with the settlement of the Rev. J. Harrington as pastor of the church at Boscombe, Bournemouth, were last week held. On Wednesday the Rev. R. Coleman presided at a public meeting, and addresses by the Revs. J. B. Birt, H. C. Leonard, A. F. Gurney, J. H. Osborne, T. Evans, and J. Thompson, were delivered.

— It may be mentioned with some interest that the Rochester University (U.S.A.), which has just conferred its diploma of D.D. upon the Rev. F. Trestrail, is the same institution that added a like honour to Dr. Underhill, during his secretariat of the Missionary Society—a post which, as is known, Dr. Trestrail occupied for a considerable period.

— We note in the list of successful candidates at the recent examinations at the London University, the names of Messrs. T. D. Landels, T. H. Shakespeare, and E. B. Woods, all of Regent's-park College; first B.A., first division, W. Griffiths; first B.Sc., Regent's-park, second division, and F. Crowther, formerly of Regent's-park, Prel. Sc., second division.

— At Primrose-hill, Huddersfield, the memorial stone of a new chapel was laid on Saturday afternoon last, by the Mayor of Huddersfield, in the presence of a large gathering of friends and Sunday scholars. The Revs. C. A. Davis, G. Duncan, J. Porteous, T. Dowding, and others took part in the proceedings. The estimated cost is about £4,000, towards which £2,300 has already been given or promised.

— The Rev. J. Clifford, M.A., LL.B., has owing to his urgent engagements, connected principally with his recent presidency of the London Baptist Association, been unable to form one of the deputation to America, according to the appointment made at the recent gatherings of the General Baptist Association. His place was supplied by the Rev. Professor Goadby, who, accompanied by the Rev. Dawson Burns, has already taken his departure.

— On Tuesday last week, at Erleigh-court-park, Reading, upon the special invitation of Mr. Sutton, who paid the railway expenses involved, 280 boys, 40 girls, and the staff of teachers, from the Stockwell Orphanage, spent their annual excursion. Considerable interest was manifested by the townsfolk in the visit, who, to the number of about 6,000, assembled at the station to bid the party farewell. Mr. Spurgeon did not accompany the orphans.

— The *Sheffield Daily Telegraph* having published an attack upon "political Dissenters" generally in connection with the Bradlaugh proceedings, and made certain statements involving the reputation of the Rev. J. T. Brown, of Northampton, which have since been reprinted and circulated, has just sent that gentleman a full apology, accepting his representation of the entire untruthfulness of the statements alluded to.

— On July 28th services were held in connection with the settlement of the Rev. James Pugh, late of Wood-green, N., as pastor of the church at Stratford-on-Avon. Rev. F. Pugh (Swindon) preached in the afternoon. The tea, which was largely attended, was provided by the lady friends. W. Stephenson, Esq., of Stratford (senior deacon), presided at the public meeting.

— At a meeting of the committee of the London Baptist Association, held on Friday last, it was definitely decided to invite the Baptist Union to hold its autumnal gatherings in London; and Mr. Spurgeon has since issued a special appeal to the Metropolitan pastors upon the subject, "entreating their earnest co-operation to make the assemblies a great success, urging them to stir up the brethren to zealous hospitality, and to provide accommodation from October 4 to 8 inclusive."

— On Sunday, July 18th, the anniversary of High gate Chapel Sunday-school was held. The pastoe (Rev. J. H. Barnard) presented to the children the "Robert Raikes" medal as a memorial of their Centenary of Sunday-schools. The sermons were preached by the Rev. John Spurgeon. A service for the young was held in the afternoon at which addresses were given by Mr. Spurgeon and the pastor. On Wednesday, the 21st, the annual school excursion took place.

— In his biography of John Bunyan, Mr. Froude says: "In the language of the time, he became convinced of sin and joined the Baptists, the most thorough-going and consistent of all the Protestant sects. If the sacrament of baptism is not a magical form, but is a personal act in which the baptised person devotes himself to Christ's service, to baptise children at an age when they cannot understand what they are doing may well seem irrational and even impious."

— At Truro, on Monday and Tuesday last week, the Cornwall Association held its annual meetings. The Rev. J. H. Sobey, of Helston, preached on Monday to the young, and the Rev. J. Douglas, M.A., of Falmouth, on Tuesday morning, delivered an address on prayer. Subsequently the report and financial report were presented in formal session, it appearing that so far as could be gathered from the returns sent the members of Cornish churches number 752, showing a net increase of 8; scholars 1,518, as against 1,302 last year; teachers 180, increase 18. The year's receipts amounted to £114, and payments to poor churches to £119. Mr. T. Stocker, of St. Austell, was elected president for next year. The Rev. J. Kitchener, of Liskeard, pleaded the cause of the small churches. The president (Mr. Haynes) delivered his address upon the subject of "Our Responsibilities in regard to Young Disciples." The Revs. R. Sampson, A. Bird, and J. Douglas spoke upon the subject, and in the evening the Rev. A. Bird, of Penzance, preached a special sermon.

— At Haven-green, Ealing, on Tuesday afternoon, the Rev. J. Clifford, M.A., LL.B., as ex-president of the London Baptist Association, and Sir Thomas Chambers, Q.C., M.P., Recorder of London, as President of the Sunday-school Union, laid memorial-stones—one in celebration of the Sunday-school Centenary—of a new chapel to be erected under the auspices of the London Baptist Association, which has contributed £1,000 towards its cost. The edifice, which is of handsome design, has been contracted for at £3,500, and the freehold site has cost £1,500. Mr. Clifford explained that the Association had already erected fifteen chapels in the metropolis, but not one of them in the Western districts. Mr. Spurgeon, amongst others, had testified to the need of the structure at Ealing, which has a population of 16,000. Sir Thomas Chambers dwelt upon the value of chapels in diminishing crime. Addresses were also delivered by the Revs. W. G. Lewis, W. P. Cope, and others; and letters of sympathy were, amongst others, received from the Vicar (Rev. C. J. Hughes). A total of £608 was placed upon the stones. A tea-meeting was afterwards held in the Wesleyan schoolroom, and Mr. Spurgeon preached to a crowded congregation in the evening from Psalm lxxxix. 2—a repetition of his recent Scotch discourses. The collection realised £32; the total proceeds of the day amounting to £660.

PRESBYTERIAN.

— Rev. Dr. Sinclair Paterson commenced his ministry in Notting-hill Church on Sunday, when he preached to large congregations. Dr. Paterson leaves immediately for his vacation, which he will spend at Strathpeffer, Ross-shire, the seat of Mr. Hugh M. Matheson. People from all parts of Scotland proceed to Strathpeffer, attracted by its mineral waters, and here Mr. Matheson has erected a building in which Dr. Paterson will conduct a service daily in addition to preaching on a Sunday.

— One of the oldest and most interesting of the English congregations is that of Aston Tyrrold, Berkshire, of which the Rev. Thomas Curry is pastor. The 210th anniversary has just been celebrated, the preacher on the occasion being the Rev. Dr. Raitt, of Woolwich. There was a very large rural gathering, and Mr. Bulnois presided at a luncheon, which is always an interesting feature of this anniversary.

— The London Presbytery met on Tuesday—Rev. J. T. Campbell Gullan, of Reading, Moderator. Most of the members being out of town, there was a rather small attendance. The Presbytery took up the letter from the Rev. P. M. Martin, of Ipswich, resigning his charge with a view to accepting a call which he had received from a Presbyterian congregation at Durban, Natal. Commissioners from Ipswich and members of Presbytery having spoken of their regret at parting with Mr. Martin, the Presbytery accepted his resignation, on the motion of Dr. Donald Fraser, seconded by Dr. Paterson. The Presbytery also agreed to send a letter of commendation to the Presbytery of Natal, expressive of the esteem in which Mr. Martin is held by his brethren and the Ipswich congregation. Rev. J. Reid Howatt was appointed Moderator of the Ipswich session. A petition was received from a Presbyterian congregation at Rangoon, British Burmah, asking to be associated with the London Presbytery, and to be provided with a minister, who would receive a stipend of £600. The matter was referred to a committee. Moderation in a call was fixed to take place at Southampton on the 19th inst. The Moderator reported that he was at present conducting services at St. Leonards. The preaching station there was progressing, and efforts were being made to obtain a site for a permanent church. Rev. John Matheson reported that the Stoke Newington congregation had given a call to the Rev. James Aitken, of North Shields. The Presbytery sustained the call.

— Rev. Isaac Nelson, M.P., was present at a meeting of the Belfast Presbytery on Tuesday, and was very warmly received. He asked leave to express, through the Presbytery, his thanks to the General Assembly for its kindness in allowing him to remain senior minister of Donegal-street Church, Belfast.

— The congregation of Wark-on-Tyne have given a call to Mr. Adam T. Landreth, probationer, Brechin.

— Dr. Faulds, medical missionary of the United Presbyterian Church in Tokio, has adapted an embossed system, and the Gospel of Mark has been prepared in raised type for the blind Japanese.

— Rev. W. MacGregor and Mrs. MacGregor have arrived safely from China. Mr. MacGregor, whose health was failing when he was ordered home, has greatly benefited by the voyage.

— The members of the London Presbytery are to be congratulated on the very excellent handbook which for some years past the Rev. William Ballantyne, the clerk, has been at such pains to compile. We have just received the last issue of this useful little book, and detect several improvements in its get up, perfect as we always regarded the old one as being.

— The United Presbyterian Church, Annan, Dumfriesshire, has recently been repainted, and the seats varnished, at considerable cost. The collection made on the Sabbath of reopening was £26, while that taken a fortnight later amounted to £37. The building was erected in 1836, and has sittings for 750 persons.

— The Berwick Presbytery met on Tuesday—Rev. William Haig, Moderator—and agreed to petition in favour of the Burials Bill as it originally stood. The Sustentation Fund was considered, and measures were agreed upon. The Presbytery declined to sustain the call from Ancroft Moor to Mr. Thorp, on account of the divided state of opinion, and directed the congregation to hear more candidates.

— Since the failing of the effort recently made by the Presbytery of Manchester to remove one of the churches in the over-churched district of Chorlton-upon-Medlock, the office-bearers of St. Andrew's Church, Oxford-road, have decided to entertain any suitable offer for the purchase of their property, provided they can secure a site within a reasonable distance of the majority of their members.

— Almost all the members of the Manchester Presbytery are off to various parts of the country to enjoy their summer holidays.

— Principal Rainy preached a funeral sermon on the late Earl of Kintore in Inverurie Church on Sunday.

— The Presbytery of Northumberland met at Morpeth on Tuesday. Leave of absence was granted to Mr. Gray, of Wooler, for six months, and the Presbytery undertook to arrange for the supply of the pulpit. A call was laid on the table from the Felton congregation to Mr. Thorp, but as it was signed by a small number of the members, and there was a want of harmony with regard to it, the Presbytery decided not to sustain the same. A call to the Rev. R. Macnair from St. James's Church, Alnwick, was also submitted, signed by 227 members and 39 adherents. Mr. Macnair, being present, declared his acceptance of the call, and his induction was fixed for the 18th inst. Mr. Spence, under call to Embleton, gave in his trials for ordination, which were sustained, and his ordination was appointed to take place on the 17th inst.

— Rev. J. M. Ross, says the Free Church *Record*, with his wonted energy, has since his arrival in New South Wales been actively engaged in prosecuting his arduous and important work, which embraces the organisation of a general sustentation fund, along with home and foreign mission and church extension schemes. The sustentation fund scheme is that which is having special attention devoted to it in the first instance; and all the congregations which have yet been visited have unanimoualy approved of the proposals submitted to them, and have pledged their hearty support, so that it is expected there will be a dividend declared for the first year of £300. They also hope to raise a reserve fund of £25,000.

— A magnificent pile of buildings, which have cost £10,000, are about to be opened at the mission settlement, Lovedale, Africa, to take the place of the old school premises. The increase of the seminary under the management of Dr. Stewart has necessitated the erection of larger accommodation both for classrooms and dormitories.

— Rev. Robert Birkett has been elected minister of Ettrick Free Church.—Rev. Archibald Russell, of Gourock, has accepted a call to Kenning-park Church, Glasgow.—The Elgin Presbytery has sanctioned the translation of the Rev. Dr. Stewart, Elgin, to the parish of Spott.

— We have authority for stating that the College Committee have decided that there is no new case against Professor Robertson Smith.

— An American newspaper, the *Southwestern Presbyterian*, thinks the prospects in the Free Church of Scotland look much better since the agitation for a re-arraignment of Professor Smith was begun. The New York *Independent*, commenting on the abov rotorts:—"It is doubtful if many of the Free Churc

men are of the same mind. Most of them had enough of the trial just ended—far more than they anticipated—and they would rather not pick up a hot iron again."

— St. John's Wood Church is to be closed for some weeks to admit of redecoration. Dr. Gibson proceeds to the Isle of Wight.

WESLEYAN.

— The Methodist Museum of Antiquities, recently established at the Centenary Hall, Bishopsgate-street, is likely to be a great success. Several gentlemen who have been engaged for years past in the collection of old Wesleyan manuscripts and relics are coming forward as contributors, and the museum is already rich in the matter of letters written by the Wesleys, portraits of the founder of Methodism, &c. Among other interesting features of the museum is a collection of society tickets, an effort being in progress to form a complete set of these tokens of membership from the establishment of Methodism.

— An effort is being made by the Rev. T. Bate, of Risca, Mon., and Mr. W. Rossers, the circuit steward, to raise a sum of money to aid the Wesleyan families whose bread-winners perished by the recent colliery disaster. We believe that Mr. Bate is a member of the general relief committee, but we hear that this calamity has fallen with almost crushing weight upon the Wesleyan body, some of its most useful and devoted office-bearers being amongst the victims. The Abercarne catastrophe elicited widespread sympathy, and it is to be hoped that the suffering caused by the recent disaster at Risca will not be less promptly met.

— A bazaar held at Woodville in aid of the building fund of the new infant day and Sunday-school room has realised about £150, towards a total expenditure of over £300. The Rev. A. Barber, Rev. J. Connon, Mr. Dickinson, and others took part in the proceedings.

— The chapel at Great Bromley, Colchester Circuit, has been considerably improved. Reopening services were conducted by the Rev. J. H. Norton, and by Mr. Morton, of Chelmsford. The collections, with the proceeds of a tea-meeting, amounted to £30.

— The chapel anniversary services were recently held at Raunds, Higham Ferrers Circuit. The Rev. Stephen Cox, of Deptford, was the preacher. The debt on the chapel has been greatly reduced. A festival in connection with the Centenary of Sunday-schools was also held, when 13 schools in various parts of the circuit were represented. Mr. Cox gave an address. In the evening an outdoor service was held, when addresses were given by the Rev. A. J. Margerum (Baptist), the Rev. G. T. Huckle (Primitive Methodist), the Rev. W. O. Aldom, and others.

— At Hucknall Torkard, near Nottingham, a new chapel is being erected, the foundation-stones of which have been laid by Mr. F. Acton (Sheriff of Nottingham), the Misses Taylor (of Nottingham), and Miss Gray (of Liuby). The Rev. J. Cuthbertson, the Rev. W. Cullum, Mr. T. Gray, Mr. J. W. Lewis, Rev. Messrs. Chapman and Foster, Messrs. Maud, Piggen, and others took part in the proceedings of the day. The contributions amounted to over £130.

— Mr. Brown Clark, a respected office-bearer in the Wesleyan church at Haslingden, died suddenly on Sunday, July 18, after having conducted his society class at King-street Chapel. On the following Wednesday the remains were interred in the presence of a large number of sorrowing friends. The Rev. J. Rhodes, F. Standfast, J. Holmes, and P. Prout (Baptist), assisted at the service in the chapel. The deceased was 61 years of age.

— At Burnopfield, Gateshead, a successful concert was given on the 24th ult., in aid of the funds of the Haswell Memorial Chapel.

SOCIETY OF FRIENDS.

— Mr. James N. Richardson has the concurrence of Lisburn Monthly Meeting for paying a Gospel visit to Scotland. He is to be accompanied by Mr. Hughes.

— Mr. Walter Morris, of London, has the sanction of Devonshire House Monthly Meeting for a similar visit in and about Lancashire and Cheshire, and Mr. Wright has a minute from Hull and Pickering Monthly Meeting for religious work in Cumberland, Northumberland, Lancashire, and Cheshire.

— £2,500 have been contributed by members of the Society of Friends to a separate fund for the relief of distress in Ireland, administered directly by the agency of the society, besides the contributions from the members to the general relief fund.

THE BRITISH AND FOREIGN SAILORS' SOCIETY.—Bishop Claughton preached in Westminster Abbey on Sunday morning, in aid of this society, selecting as his text the words of the Psalmist—"These see the works of the Lord and His wonders in the deep." We were very apt, said the preacher, when referring to any class to speak of them as having special vices, faults, and failings, sometimes, perhaps, adding that they had also their special virtues; but we very often forgot that the vices were their own, and that many of the virtues they possessed were, by the mercy of God, learnt through the temptations and trials they met with in their vocation. Of no class was this more especially true than of sailors. Yet we could not know in the hearts of how many of our sailors—rough and rugged as the men might be—we could not tell in how many of their hearts there was not all the tenderness of human nature, and some of its very highest aspirations. They seemed to have learned from their calling, and from seeing the works of God, a religion which might be said to be almost their own, though this religious feeling took too often the form of superstition. There were none to whom we owed more than to our sailors, and we were bound to do anything we could to benefit them, body and soul. A society for which he was that day pleading concerned itself about their souls, and would follow them across the trackless ocean, giving them matter to read, and setting them to think more of that God whose works they saw.

THE deaths are announced of—Mr. Edward Ellice, who for forty years, and down to the close of the last Parliament, sat as the representative of the St. Andrew's Burghs; General Bloomfield, the last surviving officer of the Royal Artillery who fought at Waterloo,

Epitome of General News.

— Her Majesty the Queen having expressed a desire to inspect the colours of the 24th Regiment, which were recovered from the hands of the Zulus at the expense of the lives of two ensigns, a party of eight officers and men visited Osborne House, bearing with them the standards which have passed through such stirring scenes. Her Majesty, accompanied by the Princess Beatrice, received the colours in the corridor, and after inspecting them the Queen tied a small wreath of immortelles to the head of the one which was found in the river Tugela after Isandula, where Lieutenants Melville and Coghill were killed in their gallant endeavour to save them. The ex-Empress Eugenie, when in Zululand placed two wreaths, purposely given her by the Queen, on the graves of these young officers as a mark of her deep sense of the heroism displayed by them. By a curious coincidence the news of the recent disaster in Afghanistan came to hand just as Her Majesty was inspecting the celebrated standard from the field of Isandula.

— The Prince and Princess of Wales are spending the week on board the royal yacht off Cowes, in order to witness the regatta, which commenced on Monday and terminates to-morrow. On Tuesday the Prince's cutter, *Formosa*, in which the Prince himself sailed, was the winner of the Queen's cup.

— The Princess Louise and Prince Leopold are on their way to this country, having embarked at Quebec on Saturday. — General Burrows, who has sustained such a defeat in Afghanistan, is the son of the late vicar of Christchurch, Hants.—Mr. Burnand succeeds to the editorship of *Punch*, vacant by the death of Mr. Tom Taylor.—It is said that Mr. Henry Leslie, founder and conductor of the famous choir, is about to receive a knighthood.—The Government has decided on recalling Sir Bartle Frere.—Sir Garnet Wolseley will, it is said, be appointed commander-in-Chief of the forces in India.

— Mr. Dodson has been returned for Scarborough by a majority of 222 over the Conservative candidate, Mr. Duncombe. The election for the Wigtown Burghs has resulted in the return of Sir John Hay, who polled sixteen more votes than his opponent, Mr. M'Micking. In each case the representation from a party point of view remains unchanged.—Mr. Plimsoll, the sailors' friend, is contesting Liverpool in the Liberal interest.—Mr. Ingram, Liberal, who was returned for Boston, has been unseated on petition. —A petition for a scrutiny of the votes given at the recent Berwick election, has been presented, the Lord Advocate, who was defeated by a majority of only two, claiming the seat.

— The Lord Mayor and Lady Truscott left London on Saturday and on Monday opened the Spa buildings and grounds at Scarborough. The structure and its ornamental appurtenances have cost £75,000.

A drinking-fountain has been unveiled at Coatbridge as a memorial of Janet Hamilton, the blind poetess. —A new lifeboat called the *Oliver Goldsmith* was launched at Ballycotton on Thursday. The boat was purchased by subscriptions collected by an English lady, Miss Ada Goldsmith Tullow, a collateral descendant of the poet whose name the boat bears.—On Tuesday the Savings Bank Department of the General Post Office was transferred to the new building erected for its occupation in Queen Victoria-street. The new building has cost £40,000, in addition to £70,000 which was paid for the site. There are at the present time two million depositors, and the Post-office Savings Bank since its establishment has realised a net profit of more than a million sterling.

— Dr. Tanner, of New York, who set himself to fast forty days, is said to have been very weak during the week. Should he survive, he will complete his fortieth day on Saturday, when he will be at liberty to partake of the "bully" melon he has promised himself at the end of his fast.

— The ex Empress Eugenie, it is said, intends to leave Chislehurst, and wherever she goes will carry with her the remains of her son.—It is stated, this time with some pretence at authority, that the Baroness Burdett-Coutts is about to marry Mr. Ashmead-Bartlett, who has acted as her secretary and almoner for some time past.—The Duchess of Westminster is rather better.

Thirteen out of fifteen recruits at St. George's Barracks, London, signed the pledge one day last week, and eighteen of the men stationed at the Tower did the same, after an entertainment given by members of Dr. Barnardo's Band of Hope.

— The annual show of the British Bee-keeper's Association has been held during the past week at the Horticultural Gardens, South Kensington. The association was formed in 1874 with the two-fold object of advocating the more humane and intelligent treatment of the honey-bee, and of bettering the condition of cottagers by the encouragement of bee culture. Not the least interesting object in the show was a hive of bees from the Holy Land. These handsome creatures from the land of old famous for milk and honey, will travel as far as ten miles across a desert to the mountain pastures in search of honey.

— Harvest prospects in Scotland are very satisfactory.—The fruit crop in England is regarded as a failure.—Partridges this season are unusually numerous.—The Scotch herring fishery has been the most successful on record. Nets were dragged away by the weight of fish, and it being found impossible to cure such large takes, tons of fish were carted away and sold for manure.

— Messrs. Stronach and Potter, the two principal actors in the downfall of the City of Glasgow Bank, having completed their term of eighteen months' imprisonment, were liberated on Saturday in the best of health. For some time past Mr. Stronach had been acting as librarian, while Mr. Potter was engaged in ordinary prison work.

— Subscriptions for the Risca Colliery Relief Fund are, says the *Echo*, coming in somewhat slowly. As many as seventy-eight widows and two hundred and fifteen children are left utterly destitute.—Four little children at Barston, Warwickshire, while crossing a narrow wooden bridge, fell into the stream and were drowned.—Two little boys were playing near a vat of boiling liquid at some bleaching works, Ramsbottom, when one of them fell into it, and on his companion trying to save him, he, too, was dragged in. One was taken out dead, and the life of the other was despaired of.—A labourer, his wife, and four children were poisoned at North Nibley, by eating stale shrimps. The man died, and his wife and children were in a dangerous state.

— At the Derby Assizes a labourer named Wakefield was sentenced to death for the murder of a young girl who called at his door hawking comb-cases. The prisoner enticed the girl in, and after murdering her gave himself up to the police.—In London, on Tuesday, a young woman named Pleasance was sentenced to death for the murder of her two children at Battersea. She was, however, recommended to mercy, and the sentence will not be carried out, at all events, in the meantime. The mutilated body of one child was found in the Thames, and she caused the death of the other by holding it under the water in Battersea-park.

PERPETUAL INVESTMENT BUILDING SOCIETY.

THE twenty-ninth annual meeting of the members of the above society was held on Wednesday, July 28, at the Cannon-street Hotel. The chair was taken by Mr. G. Scott Freeman, supported by the other directors, Messrs. C. F. Ash, W. H. Grover, G. Robertson, H. G. Rogers, C. G. Searle, and H. R. Silvester, Mr. J. E. Tresidder (sec.), &c. The twenty-ninth annual report for the year ending April 30th was read, which stated during the year 105 houses have been erected on the estate at East Dulwich, and the whole of their estates were improving in value. The Chairman moved the adoption of the report, and observed that it was more satisfactory than that of several previous years. Twenty-nine years had passed since the society was first called into existence, and most of its originators had now departed, but they had left them an example which the board strove to copy. The depression which had been almost universally complained of by both commercial and professional men during the last year or more had been but little felt by their society. Proceeding to the salient points of the report, he might state that the capital of the society in 1878 stood at £237,732, in 1879 at £288,931, and in 1880 at £299,721, or in round numbers £300,000, thus showing an increase in three years of £40,000. The entrusting of so large an amount to the directors' care showed on the part of the shareholders great confidence in them, and they might be sure that the sum would be managed to their best advantage. Not only had their capital increased, but, to still further illustrate the confidence with which the directors were regarded, the deposit account had largely augmented, which was perhaps owing to their having increased the facilities with which large or small sums could be deposited with them, generally at 3½ and 4 per cent. interest. He would now look at their estates, which they knew had cost them some anxiety. The largest was at Lordship-lane, upon which they had expended much money, and which for some time had not been so remunerative as it might have been. It was now fairly covered with houses. During the year 105 had been erected, and the estate was generally in a most satisfactory condition. The whole of the ground was being taken up by builders and others. The School Board also, it was satisfactory to know, had taken a plot of ground there. The ground rents there were increasing on every side, and in case of difficulty they would be amply sufficient to compensate all the shareholders without any risk. The facilities of communication were increasing, and the locality was fast becoming part of the million-peopled city. The Sutton Estate was also doing well. Concerning their Muswell-hill Estate, it was hoped that the Alexandra Palace would have tended to make it more valuable, but they had been disappointed; now, however, that the palace was in better feather they might hope for some advantages from being in its neighbourhood, and it might then bring them ample return for their expenditure. In conclusion, he might remark that they might have increased their bonus from ½ per cent. to 1, but safety had been their consideration, as it had been their guiding star throughout. The motion was put to the meeting, and carried unanimously. Mr. G. S. Freeman and Mr. H. R. Silvester (directors), and Mr. H. Burgess (auditor), who retired by rotation and offered themselves for re-election, were returned to their respective positions without opposition. Mr. Wilson moved a vote of thanks to the directors for their great attention to the business of the society during the past year, remarking that the greatly-increased business of the society could not have taken place without much personal exertion on their part. This was seconded by Mr. Millar, and carried unanimously. Mr. Searle returned thanks on behalf of the board. A vote of thanks to the auditors was proposed by Mr. Groser, supported by Mr. Gardiner, and carried unanimously, and it was acknowledged by Mr. Burgess. Mr. Ash had great pleasure in proposing that a cordial vote of thanks should be rendered to Mr. Tresidder, the secretary, to whom much of the success of the society was owing. Mr. Watson having seconded the proposition, it was agreed to, and acknowledged by Mr. Tresidder, and the proceedings terminated with a vote of thanks to the chairman.

BIRTHS.

ASHWELL.—July 30, at Finmere Rectory, Oxon, the wife of the Rev. S. Ashwell, of a son.

BROWN.—July 31, at Druid's-cross, Wavertree, Liverpool, the wife of Alexander Hargreaves Brown, M.P., of a son.

CAMERON.—July 27, at Achnacarry, Lady Margaret Cameron, of Lochiel, of a son.

CUNNINGTON.—July 30, at 4, Mortlake-terrace, Kew, the wife of W. H. Cunnington, of a daughter.

ELLIS.—July 28, at 18, Claremont-road, Leamington, the wife of the Rev. Phillip Ellis, of a son.

FORRESTER.—July 29, at Wolverhampton, the wife of the Rev. R. B. Forrester, of a son.

MCNEILE.—July 13, at the residence of her father, the Right Hon. Sir Robert Lush, the wife of the Rev. Hector McNeile, of Colwich, near Stafford, of a daughter.

MENZIES.—July 17, at Marine Hotel, North Berwick, the wife of William John Menzies, Writer to the Signet, Edinburgh, of twin sons.

SMITH.—July 31, at Stafford Cottage, Thrupp, Stroud, the wife of Thomas Dickerson Smith, of a son.

STEWART.—July 28, at 16, Vanbrugh-park, Blackheath, the wife of Alex. Stewart, of twin daughters.

WATSON.—July 31, at The Grange, W. Cowes, the wife of the Rev. Arthur Watson, M.A., of a daughter.

MARRIAGES.

BLANCHETT—JEFFRIES.—July 31, at St. Margaret's Church, Ipswich, by the Rev. C. H. Evelyn White, Frederick Harry Blanchett, of 11, St. Michael's-road, Stockwell, S.W., to Ellen Harriet (Nellie), only daughter of William B. Jeffries, Esq., Ipswich.

DOUGHERTY—DONALDSON.—July 20, at St. Andrew's Presbyterian Church, Nottingham, by the Rev. Robert Cowan, B.A., the Rev. J. B. Dougherty, M.A., Professor of Magee College, Londonderry, to Mary, fourth daughter of the late Thos. Donaldson, The Park, Nottingham.

HUDDLESTON—BEM.—August 3, at the Wesleyan Chapel, Eastbury, by the Rev. W. P. Huddleston (brother of the bridegroom), assisted by the Revs. Thos. Gane and Edwd. Jope, the Rev. D. Huddleston, Wesleyan Minister, to Lucy, only daughter of Mr. E. Bem, Middle Farm, Eastbury, Berks.

KEMBLE—MOSS.—July 31, at the Primitive Methodist Chapel, Friar-street, Reading, by the Rev. T. Reeve, John Kemble, Provision Merchant, of St. Mary's Butts, and Soho-street, Reading, to Ellen, eldest daughter of Mr. George Moss, of Great Knollys-street, Reading. This being the first marriage in this chapel, the trustees presented the bride and bride groom with a very handsome Bible and Hymn-book.

NEILL—TATTERSALL.—July 29, at North Finchley, by the Rev. Thos. Hill, assisted by the Rev. Robt. Taylor, of Norwood, Patrick Neill, Esq., of Jersey, to Elizabeth Vaughan, youngest daughter of the late Thos. Tattersall, Esq., of Liverpool.

THODAY—SMITH.—July 29, at Camden-road Chapel, by the Rev. Francis Tucker, B.A., Ingle Few Thoday, of Lynchmere, Hertford, eldest son of Ingle Few Thoday, of The Limes, Willingham, Cambs., to Emily (Mem), second daughter of Jonas Smith, of Carleton-road, Tufnell-park.

WHITE—EDMONDS.—July 20, at Regent's-park Chapel, by the Rev. W. Landels, D.D., Mr. George D. White, of Aberystwith, to Margaret, youngest daughter of the late Mr. Henry Edmonds, of Maida-hill.

WOOD—COWELL.—July 28, at Grove Chapel, Camberwell, London, E. T. Wood, Esq., of Brinscall, Chorley, Lancashire, to Annie Louisa, daughter of the late E. H. Cowell, Esq., of Camberwell, London.

WORSLEY-BENISON—DAVEY.—July 29, at Harecourt Congregational Church, Canonbury, by the Rev. W. M. Statham, Henry Worsley Seymour Worsley-Benison, eldest son of the late Henry Worsley-Benison, Esq., of Bristol, to Mary Louisa, second daughter of the late Charles Davey, Esq., of Canonbury.

DEATHS.

BARNES.—July 30, aged 76 years, Ann, wife of Thomas Barnes, Esq., of the Quinta, Shropshire.

BLAKESLEY.—July 28, at the Deanery, Lincoln, after 24 hours' illness, Margaret Wilson, wife of the Very Rev. J. W. Blakesley, and youngest daughter of the late Rev. T. Holmes, of Brooke Hall, Norfolk, in her 58th year.

EGG.—August 4, at Keppel-place, Stoke Devonport, in the 77th year of her age, the much-loved mother of the Rev. Edward T. Egg, Woodford, Essex. Friends will please accept this notice.

FRASER.—July 24, at his residence, 77, Maryland-road, St. Peter's-park, Hugh Fraser, Esq., brother of the late Rev. John Fraser, of Inverness.

HANKS.—August 2, at Tenby Lodge, Gipsy-hill, Upper Norwood, William Hanks, aged 61, grandson of the late Rev. James Upton, of Church-street, Blackfriars.

HERVEY.—July 28, at Homburg, Germany, of gastric fever, Granville Walter Hervey, youngest son of Lady Harriett Hervey, and the late Rev. Lord Charles Hervey.

HILL.—At Serpent River, Lake Huron, Canada, in his 31st year, Arthur Cole Hill, son of Rev. Peacee Grenhill Hill, Rector of S. Edmund, Lombard-street.

HOLDSWORTH.—August 1, at his residence, Montfort House, Chigwell-row, Essex, after a brief illness, Joseph Edward Holdsworth, formerly of Mile-end-road, aged 76.

HOWARD.—July 28, at Castle Rising, Norfolk, the Honble. Greville Theophilus Howard, second son of Charles John, late Earl of Suffolk and Berkshire.

LEWIS.—July 29, at Scarborough, Mrs. Lydia Lewis, of Gutter-lane, London, aged 76.

LLOYD.—May 1, on his way home from Burmah, of diarrhœa, Edwyn, eldest surviving son of Pennant A. Lloyd, Esq., of Pentrehobyn, Flintshire, and Craig Mair, Anglesea, aged 23.

MACE.—July 31, at the Baptist Manse, Stotfold, Sarah, the loving and beloved wife of David Mace, aged 28 years. "Absent from the body, present with the Lord."

MILLER.—July 25, drowned, while boating, Hope Miller, of Liverpool, aged 19.

MOGG.—July 14, at Sheffield, Jane Mogg, late of Winsanton, Somerset, aged 84; interred at Winsanton, July 19. "Gone home."

PATON.—July 30, suddenly, at the Manse of Duddingston, near Edinburgh, Margaret S. Fulton, second daughter of Andrew Fulton, sen., Woodlands, Duddingston, and wife of the Rev. J. A. H. Paton.

WOODYEARE.—July 25, at Crookhill, near Doncaster, the Rev. John Fountain Woodyeare Woodyeare, in his 72nd year.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Sold only in Packets labelled—"JAMES EPPS & Co., Homœopathic Chemists, London."

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Communications respecting pupils should be addressed to the Head Master, the Rev. Dr. Moulton, The Leys, Cambridge.

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References to parents in all parts of England.
Inclusive terms, twenty-two or twenty-four guineas.
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EXAMINATION RESULTS FOR 1879

London University, First B.A....	...	1
" " Matriculation in Honours	...	3
" " " 1st Division	...	3
Cambridge Local Examination, Seniors ...	...	8
" " " Juniors ...	...	14
College of Preceptors, First Class*	...	6
" " Second "	...	23
" " Third "	...	14

* With the 1st Prize for Mathematics.

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New Annual Premiums...	12,155
24,525 Policies in force for	4,491,837
Annual Premium Income	137,235
Death Claims, including matured claims and Bonuses	56,477
Laid by in the Year	61,237
Accumulated Fund	685,703

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